The Aging Process and How That Affects Judgement and Choices in Youth Ministry

Submitted to Dr. Dan L. Burrell
in partial fulfillment of the requirements for the completion of

DMIN890 – A06
Thesis Project Defense

by

Ricky Lynn Harris
April 17, 2017
An Examination of Developmental Life Stages Contrasted with Student Ministers’ Age and Priorities in Ministry

This thesis will explore the correlation between developmental life stages and how these stages affect student ministers’ approaches to ministry in southern Baptist churches. The rationale for this thesis is to help student ministers realize that longevity in their vein of ministry is achievable and also to provide a guide for how they may process aging in ministry. Search committees will be able to use this information while seeking to fill this staff position, considering the needs of their congregation and students. Books and journals will be reviewed for content on developmental life stage characteristics. Student ministers will be surveyed and interviewed for ministry comparisons. The author hopes to gain a better understanding of various changing values during the aging process, and how these changes are realized in a student minister position. This will also allow the author to use that knowledge to mentor student ministers during their vocational careers.

Abstract Length: 150 Words.
Acknowledgements

I want to acknowledge some of the people who have been a great help in this project. Phillip Harris, Tom Foley and several others who offered great advice in the beginning while developing the survey for this project. I would also like to thank and acknowledge the student ministers who took time out of their day to complete the survey. Also, I would like to thank each Southern Baptist State convention offices who allowed the email to be sent from their office to the student ministers in their state. Thanks also to Dana Alderman for the many hours she spent in processing the data from the survey and placing the data in a usable form.

Finally, I would like to thank my wife, Jeri, for all of the hours she has dedicated to this process and for her encouragement to me all along the way. She gave advice on the questionnaire, allowed papers and books to be scattered throughout the house and gave critique during the process of writing and editing. She has been right by my side during the writing of this thesis, just as she has been right by my side through our thirty years of student ministry.
# Contents

Abstract ........................................................................................................ iv
Acknowledgements ...................................................................................... v

**Chapter 1 Introduction** ........................................................................ 1
  - Statement of the Limitations ................................................................. 3
  - Theoretical Basis ..................................................................................... 6
  - Statement of Methodology ................................................................. 8
  - Review of Literature ........................................................................... 9

**Chapter 2 History of Youth Ministry** .................................................. 22
  - Life Concept – Staying in for the Long Haul .................................... 33
  - Choosing Student Ministry for Life .................................................. 41
  - The Project Design .............................................................................. 45
  - Reasons for this Study ....................................................................... 46

**Chapter 3 Adult Life Developmental Stages** ....................................... 48
  - Young Life .......................................................................................... 53
  - Middle Life ......................................................................................... 57
  - Older Life ............................................................................................ 64
  - Review of Christ in the Seasons of Ministry .................................... 68

**Chapter 4 Analysis of General Survey Information** ............................ 76
<table>
<thead>
<tr>
<th>Chapter 5 Conclusion</th>
<th>117</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Twenty to Twenty-nine Year Old Review</td>
<td>119</td>
</tr>
<tr>
<td>The Thirty to Thirty-nine Year Old Review</td>
<td>122</td>
</tr>
<tr>
<td>The Forty to Forty-nine Year Old Review</td>
<td>126</td>
</tr>
<tr>
<td>The Fifty to Fifty-nine Year Old Review</td>
<td>131</td>
</tr>
<tr>
<td>The Sixty to Sixty-nine Year Old Review</td>
<td>134</td>
</tr>
<tr>
<td>Closing Remarks on Aging in Student Ministry</td>
<td>136</td>
</tr>
<tr>
<td>Further Development and Suggestions</td>
<td>137</td>
</tr>
</tbody>
</table>

Appendix A  Southern Baptist State Convention Contact Information    139
Appendix B  Youth Minister Survey of Southern Baptist Student Ministers 143
Appendix C  Synopsis of Age Development Characteristics      207
Appendix D  Stages of Ministry Life                           208
Appendix E  IRB Approval Letter                             210
Appendix F  IRB Approved Consent Form for Online Survey     211
Appendix G  PowerPoint-Aging Process of Student Minister……………………………………..214
Glossary……………………………………………………………………………………………..233
Bibliography…………………………………………………………………………………………..234
List of Figures

Figure 1. Ages of Student Ministers.................................................................36
Figure 2. Synopsis of Age Development Characteristics.................................74
Figure 3. Key Focus of your Job........................................................................82
Figure 4. Desire for pastor to see student pastor as: ........................................85
Figure 5. Student Minister's perspective on how pastor sees him......................86
Figure 6. Time spent daily on youth ministry planning.....................................89
Figure 7. Time spent on other staff responsibilities.........................................91
Figure 8. Understanding Youth Culture..........................................................103
Figure 9. How Student Pastor relates to students (Ages 20-49).........................105
Figure 10. How Student Pastor relates to students (Ages 50-69).........................106
Figure 11. Where a Student Minister sees himself in 10 years (Age 20-29).........108
Figure 12. Where a Student Minister sees himself in 10 years (Age 30-39)........109
Figure 13. Where a Student Minister sees himself in 10 years (Age 40-59)........110
Figure 14. Where a Student Minister sees himself in 10 years (Age 60-69)........111
Figure 15. Risk Taking in Student Ministry.....................................................114
Figure 16. Relationship Roles with Senior Pastor (30-39).................................124
Chapter 1

Introduction

In this paper, the author will examine the aging process in student ministry, seeking to answer the question: “How does a student minister change in areas of attitude and decision-making as one matures?” Many other disciplines have taken on the subject of various aspects of the aging process through studies in developmental psychology and business practices, making application to their specific fields. These disciplines have taken the teachings of Gail Sheehy, and Erik Erikson, as well as others, and then applied those teachings to their disciplines. Vocations including the areas of teaching, business and even pastoral ministry have been considered but one that has not been considered is the role of a student minister.

A study such as this is needed in the church for many reasons; one reason is to help those who minister to students understand that student ministry does not need to be a stepping stone to the position of lead pastor. There is a hope, in doing this project, the author can influence search committees to not eliminate a candidate based merely on the matter of age. Another reason for this project is to help student ministers gain a better understanding of the aging process in ministry, and to better move through the maturing process, while also continuing in ministry.

Search committees, when considering hiring for a staff position, will often set an age range that they are hiring for; this includes the lead pastor and associates. There are many variances in criteria for a lead pastor such as experience, previous churches served, and chronological age; however, in the quest for a new student minister, many times, one of the main criteria is age. David Olshine writes on the subject, “Yet surveys for the southern states show that most organizations want older youth workers-usually early-to-mid 30s, married, with families. Some churches even want 40-year-old youth pastors-those vets who've tried walking on
water, sank through the waves a number of times, got back into the boat, and are now stable and wise.\textsuperscript{1} Through the author’s discussions with churches over the years, as they are searching for someone to minister to the students, there has been a general consensus to search for a student minister in the age range of twenty-four to thirty-five. Once the age factor is secured, then the aspects of schooling and experience are considered. The committee, even though well-meaning, has a desire for the student pastor to relate well with the teens and they presume age is the determining factor for relatability.

The statement, “Knowledge is power”, has been accredited to Sir Francis Bacon and has been applied now by many in relation to several areas of life. In the area of the student minister, this project endeavors to give knowledge to the aging process, which will presumably lead to the necessary preparation for a long tenure in student ministry. Through surveys, it is hoped that the reader will see that longevity is attainable in student ministry and potentially desirable for kingdom work. If longevity is the goal for a lead pastor, this goal should also exist in the position of the student minister. “A career in youth ministry was seen as a pre-professional position rather than a legitimate occupation - hence the term stepping-stone ministry.”\textsuperscript{2} A work such as this thesis could help to stimulate more discussion in this direction to eliminate the common stepping stone (the concept or idea of working as a student pastor for a year or two before becoming a senior or lead pastor of a church) approach to student ministry.


Statement of the Limitations

There are limitations to this project: one limitation is the quick turnover of the student minister. The stepping stone approach to this ministry position also means that many will be student ministers for fewer than ten years. The rapid change in positions and locations affects the records from denominations and conventions, thus leading to somewhat limited information.

“There has been much concern, however, over the fact that the tenure of youth pastors in a church is relatively short, thus greatly reducing the effectiveness or potential rewards of ministry.”

There is also a new direction in some churches to eliminate age group pastors and instead to hire family pastors in order to have a more inclusive family ministry. These are barriers to gathering information that will create limits in this project.

The quick turnover of student ministers has been a problem since the position gained popularity in churches in the 1960’s. In response to common thought that the average stay of a youth minister is eighteen months, Len Kageler states: “Someone came up with that number, people began quoting it, and everyone assumes it is true. But there have been several sociologically sound studies of this, and they have shown the figure to be between 3.7 and 4.8 years. The average length of stay in my 2006 survey of 373 fired or burned-out youth pastors was 4.8 years.” It is possible that there has been a substantial increase in the length of time youth ministers stay at one church as indicated in the following articles. In 1984, Les Christie writes, “We’re all familiar with the statistics about the average ‘life span’ of the youth worker –

---


usually somewhere between six and eighteen months.” Mark DeVries wrote almost twenty years later, “The average youth minister serves a single church for 3.9 years.” When student ministry is plagued with quick turnover, it adds to the difficulty in comparing these ministers to the aging process in regards to current psychological development models. The student ministers in the over age fifty bracket have much lower survey numbers which limits definitive assessments in identifying normative patterns in behavior. These survey numbers will be explained further in the discussion in Chapter four.

The normal practice of using the student ministry position as an entry level position for staff creates some limitations. When a person is wanting to advance from their current position to a different position, one in which the person and others often perceive as a more valuable position, the person will often set short-term goals and have different standards than a person who is looking for student ministry to be his lifelong vocation. The church will often consider the position of student pastor as a stepping stone to the pastor position and well-meaning people may ask, “When will you grow up and become a real pastor?” James Oraker addresses this expectation in his article,

Since professional youth ministry began youth workers have been labeled, "second-class" citizens, people either spinning their wheels or on their way to becoming a "real" minister. Youth ministers were people who had not yet come to terms with their own adolescence, or where putting off their own adulthood. These notions are beginning to change as the needs of our young people continue to mushroom. Those of us who train youth ministers are realizing that a calling to

---


6 Marl DeVries and Mark DeVries. *Sustainable Youth Ministry: why most youth ministry doesn't last and what your church can do about it.* [United States]: InterVarsity Press, 2008), Pg. 92.
youth ministry can be a long-term commitment to a valuable, terribly hurting segment of our society.\textsuperscript{7}

This church attitude affects the student pastor, his family, and can limit his effectiveness. There will often be an expectation in the church which encourages the student minister to move out of this ministry within a few years, to (what some would consider), a more respected pastoral position.

With the above components considered, and when considering the short tenure of student ministers, many conventions and denominations have trouble keeping good records of all of the part-time and full-time youth ministers in their denomination. The writer in this project limited the survey participants to churches in the Southern Baptist Convention across the United States of America. The national convention of these churches, (SBC), does not keep records of student ministers in their national convention. In order to send the survey out it was necessary to contact each state convention. During the initial call, several state conventions made comments that they were not tracking ministers to students because their list changes too often with the turnover in their state conventions.

Another item to be considered in the limitations is the movement occurring in some churches to develop family ministry and move away from age-graded ministry. This is an attempt to keep families together for ministry purposes, during most programs of the church, to further encourage the father to be the leader of the home. The age-graded approach has elevated the ministry position of Family Minister but has diluted or demeaned the student pastor position. The writer feels that this short changes some of the positive aspects of ministering to teens as a

\end{footnote}
group, noting that adolescence is a time to gradually move away from family in order to become adults. Without a proper spiritual outlet for this gradual change to happen, the teen will lose the ability to develop spiritually independent of the faith of his or hers parents. This area of family ministry is a topic that could use further study, but the focus of this project did not include this consideration. The writer explains this recent occurrence because it has had some effect on surveying student ministry leaders.

The targeted population for the survey was limited to full or part-time student ministers in the Southern Baptist Convention. The Southern Baptist Convention was chosen because of their organizational structure and prevalence, with over 46,000 churches in the United States. The author is also currently serving in a SBC church, and has served in Southern Baptist Churches for over twenty years, and is familiar with the convention’s structure.

The author is limited by his knowledge of developmental psychology and is not a professional counselor; therefore, to proceed with this thesis, many sources have been used to gather identifying information. The author has used textbooks, journal articles and conversations with counselors to create some standards in the adult development to allow the comparison of student ministers during their aging process.

**Theoretical Basis**

Several areas were considered in examining the subject of change in student ministers. The primary area reviewed is the discipline of developmental psychology, identifying stages and the corresponding characteristics for adults in each stage. Next, a survey of articles in the area of management and aging were investigated. Journal articles that covered aging in ministry were also considered along with scriptures which investigated the maturity of men. A review of
literature that looked at the history of ministry to youth in the church and the development of the current approach to student ministry was also examined.

In all of these areas of review, there was only one book that had any information on studies of student ministers and the aging process, Wesley Black’s book, “An Introduction to Youth Ministry.” In this book on youth ministry, Dr. Black included a chapter on aging. His focus in the chapter was not looking for changes in a minister as he aged, but instead to simply interviewing older student ministers whom he had known (as a seminary professor) to see the changes in perspective of these older student ministers.

In considering all the literature and studies that have been documented, either in ministry or in developmental psychology, few were found that focuses on the student minister aging while employed in student ministry. David Olshine conducted several interviews on this subject, one interviewee, “Cheryl” said: "it's harder to stay in touch with kids and their music than it used to be. And when I have to work hard at keeping in step with their world, the kids think it's humorous that I'm trying so hard!" Another interviewee, “Anthony”, only 32 adds, "My students perceive me as old and outdated." This project will attempt to look at the aging process and compare the findings to norms in developmental psychology. This approach has also been considered in other specific areas such as management, leadership, and pastoral ministry. From this examination, the author will draw some basic principles about how a person changes as they age to create a list of characteristics for different age brackets. These characteristics will then be compared with an anonymous survey conducted of 161 student pastors across the Southern Baptist Convention.

---

Statement of Methodology

The author began this project by first looking at the aging process of student ministers in actual situations. Seeing student ministers as they aged created an interest in developing a study on changes that may occur with age approaches to ministry as they age. A search for a thesis that covered the aging process in student ministers, and for other theses on aging in other fields, was also conducted. Books, including textbooks and journal articles which looked at the aging process were reviewed in areas of developmental psychology and ministry.

Using information gathered from the research, the author designed a survey in Google forms to be sent out to student ministers, as provided in Appendix B. The writer bought a web domain (www.youthministriysurvey.org) and hosted the website where the survey was placed. The format was a simple page so the survey could be found easily. The author called all forty-five state conventions in the Southern Baptist Convention and asked the convention official to send out an email with the information about the survey along with the website link to all student ministers, both part time and full time. The survey was then filled out by 161 people serving in a paid capacity as a minister to students across the United States.

By examining textbooks and the norms (see Chapter Three), a list of aging characteristics was developed and charted. Other books and journal articles were also consulted in creating this chart with the culmination of aging characteristics. The author admits that the list of age characteristics is not definitive and may contain an overlap within the ages. There is not a list of absolutes; however, there are some exceptions when looking at the developmental process of aging. This project is part of the attempt to find many of the common aspects of aging based in ten-year increments.
The survey results were then used for comparison to the chart developed (Appendix C) and also to locate patterns of development in the aging of student ministers. The multiple choice survey questions were graphed in bar and pie graphs. (Appendix B) Each multiple choice question in the survey consists of five graphs designed and labeled. The graphs were used to see patterns of change as a student minister aged and then compared to the chart on aging characteristics. The short answer questions were read individually and compared to the chart on aging characteristics in order to look for patterns of change or to locate statements that demonstrated change during the aging process of student ministers.

With the results of the survey developed, and then compared to the chart on aging characteristics, norms for each age bracket of the ten-year aging groups were then written. From these norms, recommendations were created for student ministers, search committees, personnel committees and lead pastors of churches. These recommendations are meant to help each of these groups better understand a student minister as he goes through the aging process.

Review of Literature

In the review of the literature used, the three major categories, books, journals, and scripture were considered. In the book category, sub-categories were created in the following ways: books about student ministry with sections about aging or history, books about ministers with general aging, books in the developmental psychology world and books that focus on aging in the business world. Textbooks from the introduction to developmental psychology were also referenced. Journal articles were broken into three categories; first, the articles covering general ministry in regards to aging, however, as it pertains to student ministry, only one journal article was discovered. Next, articles that pertained to aging in the business world were considered and the final category included articles written in journals associated with the aging process. In the
review of scripture, the following categories were considered: scriptures that looked at the development of a person, scriptures specific to youth or a young age and scriptures that reference maturity and old age.

In the first section of the books examined, the area considered was the start and history of student ministry through the book, *Youth Ministry That Transforms; a Comprehensive Analysis of the Hopes, Frustrations, and Effectiveness of Today’s Youth Workers*. It is important to have an understanding of when youth ministry began in the United States, and to recognize how old or young youth ministry as a vocation in the church really is. Mark Senter, III, in his book, *When God Shows up: a History of Protestant Youth Ministry in America*, considers many aspects of how youth ministry has developed in America. He considers everything from the government action of Teddy Roosevelt and the Fair Labor Standards Act to the rise of the middle class after the Great Depression, movies that showed teenagers in major roles to the rise of youth organizations and the hiring of youth pastors as ministerial staff of churches.

Doug Fields book, *Your First Two Years in Youth Ministry: a Personal and Practical Guide to Starting Right*, covers many areas for youth ministers as they start their careers in youth ministry. For this project, the primary focus will be the consideration of mistakes shared in the book due to being young and new to ministry. Lee Vukich and Steve Vandegriff in *Timeless Youth Ministry: a Handbook for Successfully Reaching Today’s Youth* created a book to help youth ministers get started. This book is also used in some classes as an introductory textbook for student ministry. Their book is of interest to this project because of the review of the history of student ministry and its’ early development.

The book, *Reinventing Youth Ministry (again): from Bells and Whistles to Flesh and Blood* written by Wayne Rice, is a history of Rice’s growth in ministry to students and the
development of Youth Specialties, a company that he and Mike Yaconelli started in order to produce materials for youth workers of that era. This work helps to show some of the development of student ministry from those early days until the present.

In Thomas Bergler’s book, *From Here to Maturity: Overcoming the Juvenilization of American Christianity*, Bergler looks at the need for a clear development of Christians in spiritual maturity. Bergler considers the area of student ministry as a part of this work and how it can help the church to grow and mature in Christ.

The book, *Youth Ministry: its Renewal in the Local Church*, written by Larry Richards, adds to this project by pointing out the need to have leaders in youth ministry who model the Christian life to the students they minister. The author feels this concept would be better served by a student minister who is looking at long-term ministry instead of a stepping-stone approach to ministry.

The last book that has a student ministry focus is Wesley Black’s book, *An Introduction to Youth Ministry*. This is the only book examined that had a specific section looking at older student ministers. This book does not examine the aging process and changes that occur in aging but does look at older student ministers. In interviews with these older ministers, there were some changes these ministers had observed in student ministry because they were older, and still involved in ministry with adolescents. In a telephone conversation with Wesley Black, the author discovered that Dr. Black had obtained his results from surveying and interviewing older student ministers he personally knew. This was the largest body of work found in all the studies on aging in student ministry.

The second section of books considered were books that considered the aging process in general ministry. Most of these books focused on the role of the senior pastor and his aging.
Principles from these books can be seen and applied to other ministry positions to help understanding aging as a pastor. Richard Gentzler in *Aging & Ministry in the 21st Century: An Inquiry Approach*, the ministry possibilities are examined and the strong need for ministry to older adults in our congregations. For the purpose of this thesis, this book gives a general understanding of the aging process and even though the focus is on ministering to older adults, there is insight into how a person ages and how these insights can be applied to a student minister's life. In the book, *The Restless Pastor*, Gerald Gillaspie examines the frequent movement of pastors. This book, written as an examination of the lead or solo pastor, helps to shed light on the student pastors’ need for longer tenure.

The last book considered in the area of pastors and the aging process is *Christ in the Seasons of Ministry*, by John Killinger. In this book, Killinger gives a series of messages at Princeton Institute of Theology on the changes that occur due to aging while in the ministry. He looks at the four seasons of life as spring, summer, fall and winter and breaks down different characteristics for each season. Even though this book was written for pastors, (most of whom would be senior pastors), the principles found in this book will have some application to student ministry.

Several developmental psychology books were also reviewed. Much of developmental psychology over the years has dealt with children through adolescence, but in the later years of the 1960’s to now, there have been beneficial advancements made into understanding adults through their mental and psychological development; some of these works were considered in this project. *The Life Cycle Completed. Extended Version with New Chapters on the Ninth Stage of Developments*, by Erick Erikson and Joan Erikson was one of these meaningful books. In this book, the life stages of Eric Erikson are considered and Joan Erikson examines the ninth stage of
development. Eric Erickson has been a major developer of the adult development theories and as such, his work needed to be examined for this thesis project.

In addition, there are two books reviewed by Gail Sheehy for this project; one book is *New Passages: Mapping Your Life across Time*. This book is a rewrite of her book *Passages* and was written because the age at which we move from adolescence to adulthood has gotten older and because people, in general, are living longer and healthier lives. The second book considered by Gail Sheehy is *Understanding Men’s Passages: Discovering the New Map of Men’s Lives*. This book examines the principles found in her book *Passages* and builds upon those principles. Sheehy includes stories of men who have been interviewed by her along with insight on how these principles apply to men.

The next sections reviewed were books that discussed characteristics of people aging in the field of general psychology and medical issues. *Purpose in Life: a Critical Component of Optimal Youth Development* a book written by Kendall Cotton Bronk, looks at the need for purpose as a person ages. David Moberg, in his book, *Aging and Spirituality: Spiritual Dimensions of Aging Theory, Research, Practice, and Policy*, considers the discipline of aging studies and spirituality. How does the focus on spirituality have an effect on aging? Autumn Ridenour’s book, *The Coming Age: Curse or Calling? Towards a Christological Interpretation of Aging as Call in the Theology of Karl Barth and W. H. Vanstone*, looks at the views of both Barth and Vanstone on aging. As Ridenour examines these views, she gives a better understanding of aging for adults from a theological viewpoint. A book that examines aging from a doctor’s point of view, to help in the aging process is *The Art of Aging: a Doctor’s Prescription for Well-being*. Written by Sherwin Nuland, this book looks at aging from his perspective as he has aged as well as aging principles that he has learned or seen.
Two books were reviewed that looked at the aspect of midlife in men. When considering aging of men, midlife is the time that gets the most attention in the world around us. Robyn Vickers-Willis wrote the book, *Men Navigating Midlife* in which she examines our psyche as it pushes us to question values and beliefs during our midlife. Another book that was researched dealing with midlife was *When a Man Turns Forty: the Ultimate Midlife Manual*, written by Curtis Pesmen. Pesmen looked at key areas of the 40’s by looking at stories of men in their 40’s. Issues such as medical effects of aging, having validity and sexual issues in aging are discussed in this book.

The last book considered in this section is: *Aging Well: Surprising Guideposts to a Happier Life from the Landmark Harvard Study of Adult Development*. Author George Vaillant gives both the positive to aging and the understanding that age does not always mean more wisdom, but it does mean more experience. Finally, several textbooks were reviewed to consider general aging classifications. These general classifications were used to help create some basic principles of aging and to use those basic principles for comparison to the survey that was sent to the previous mentioned state conventions.

Journal articles were also considered and were organized into three groups. The first group of articles dealt with ministry and aging. “History of Youth Ministry Education” is an article by Mark Senter, III, in which he examines student ministry development from the nineteenth and twentieth centuries. Joann Olson wrote an article on continuing education needs for pastors entitled, “Lifelong Learning and the Full-Time Minister: Non-pastoral Clergy and Continuing Education” in which she describes the need for ministry professionals to continue their training even after they have entered the ministry. Also considered was an article, “Competency, Spirituality, and Core-Identity in Pastors”. Richard Parrott, in this article, points
to the issue of pastors developing a core identity in a different way than the world. A pastor needs to be competent and have strong core identity, but at the same time, have a humble spirit. Parrott works to show a balance in this article; his ideas are good to consider when reviewing the aging process of student ministers.

The second group of articles dealt with the aging process as seen in the business world. A student minister’s position is not just in ministry, it is also a job. Jobs are found in the business world; therefore, it is important to look at aging in the business world and to make comparisons to ministry. The difference in adult learners and their needs and a traditional learner is investigated in an article by Irene Gianakos entitled, “Career Development Differences Between Adult and Traditional-Aged Learners”. Comparisons from this article shed light on the aging process and a change in priorities as student ministers’ age. In the article, “Adult Development Tasks in the Work Setting”, James Cashman looks at the norms for adult development stages of life and compares them to the workplace. He looks at components in the workplace like promotions and their effects on adult development in conjunction with developmental psychology stages. These same kinds of changes may also be seen in ministry employees because ministry is a vocation.

Motivation in work is reviewed in an article, “Aging, Adult Development, and Work Motivation”, written by Ruth Kanfer and Phillip Ackerman. The validity of older workers is considered in this article, showing that older workers can be productive. An article by Michael Litano entitled “Facilitating a Whole-life Approach to Career Development” sheds light on needing to help employees find value in staying in a business for his entire career. In looking at the aging of student pastors, assisting them in finding value in the ministry as a lifetime career could be helpful. This article, even though a stretch in the application is needed, brings to light
some good insight for further investigation. Raymond Hill wrote an article in which he reviews Daniel Levinson’s age classifications of the adult years. The article is entitled “Job Change and the Middle Seasons of a Man’s Life”. This article summarizes in a paragraph for each age bracket. “Companies Can Benefit from Their ‘Sages’” is an article written by Joan Freed which gives the positive benefits of keeping the older workforce employed with a company. Application to student ministry from this article can show the benefits of older student ministers and what attributes they can offer in continuing to work as student pastors.

Learning to hire and keep the right people was presented in an article entitled, “Nurturing the Human Element”, written by Ken Tysiac. This is a principle that is also taught in scripture in I Corinthians 12 starting in verse 4,

Now there are different gifts, but the same Spirit. There are different ministries, but the same Lord. And there are different activities, but the same God activates each gift in each person. A demonstration of the Spirit is given to each person to produce what is beneficial: to one is given a message of wisdom through the Spirit, to another, a message of knowledge by the same Spirit, to another, faith by the same Spirit, to another, gifts of healing by the one Spirit, to another, performing of miracles, to another, prophecy, to another, distinguishing between spirits, to another, different kinds of languages, to another, interpretation of languages. But one and the same Spirit is active in all these, distributing to each person as He wills.

The third, and final group of articles considered, are articles that were from the discipline of Developmental Psychology. In “Mapping Adult Life Changes: A Conceptual Framework for Organizing Adult Developmental Theory”, David Wortley examines the fact that adults go through changes in social areas, interests and priorities as well as in their personal relationships. He points out that adults are not finished developing just because they have reached the stage of adulthood. Adults, like children, continue to change and develop throughout their lives. These

---

articles help to see principles of change in many ways and these principles can be examined in light of the author's survey results, thus drawing application to help better understand the aging of student ministers.

The Scripture passages that will be examined in this document correspond with one of these three categories: life developmental scriptures, scriptures that focus on young men and young Christianity and scriptures that focus on old age. The scriptures that will be used are scriptures that give understanding to the fact that we are all in a developmental state as we mature. The following scriptures come alongside the research in the area of developmental psychology in order to aid the reader in the understanding of God’s design for the maturing man.

Some scriptures focus on the development of a person’s life, as in “instruct a wise man, and he will be wiser still” (Prov. 9:9). Speaking further on wisdom is another verse in Proverbs which warns, “Pride comes before destruction, and an arrogant spirit before a fall.” (Prov. 16:18) In the book of Psalms, David references people numbering their days in order for a heart of wisdom to be presented to God. (Ps. 90:12). This scripture shows that proper growth, and the development of wisdom, is an ongoing process. Solomon gives a challenge to remember the Lord while you are young. He then goes on to describe aspects of getting old and even to death. (Eccles. 12:1-7). A verse guiding parents on imparting scripture to their children is found in Deuteronomy, “Imprint these words of mine on your hearts and minds, bind them as a sign on your hands, …Teach them to your children, talking about them when you sit in your house and when you walk along the road, when you lie down and when you get up.” (Deut. 11:18-19) There are other scriptures in the Old Testament dealing with the significance of the age of someone, or age characteristics, but these few scriptures bring a level of understanding towards the aging of the body and mind.
The New Testament also has scriptures dealing with the aging process. Most of these scriptures focus on the aging of a person’s faith and not their chronological age. In Matthew 13:24 and following, Jesus gives instruction to leave the wheat and tares in the same field. Learning wisdom in how to deal with issues of the church is an area that a student minister must grow in. (Matt. 13:24-30). In Romans, the process of suffering as a Christian and how that suffering produces character and hope is described. (Rom. 5:3-4). The Apostle Paul gives encouragement that God will give strength as a person walks the Christian life. (I Cor. 1:8-9). Paul goes on to describe the body of Christ, showing that there are many gifts and in turn, many jobs and places of service as a Christian, including that of a student pastor. (I Cor. 12:4-11). Paul references the process of growing up “when I was a child, I spoke like a child, I thought like a child, I reasoned like a child” (I Cor. 13:11). The development of fatigue in older age is shown by Paul in II Corinthians as he mentions wearing out when a person sees him outwardly. (II Cor. 4:17-17). In the book of Ephesians, the reader is encouraged to grow up in Christ and consequently, to learn to take a stand against the fallacy of the world, standing with the body of Christ, the church. (Eph. 4:12-15). Paul instructs Timothy on how to respect and address people of different ages. (I Tim. 5:1-2) In another Epistle, Paul gives instruction: “In the same way, you younger men, be subject to the elders. And all of you clothe yourselves with humility toward one another, because God resists the proud but gives grace to the humble. Humble yourselves therefore, under the mighty hand of God.” (I Pet. 5:5-7) Paul again references the process of developing as a Christian, through the importance of God’s word, in II Tim. 3: 16-17.

Paul continues writing about living for Christ throughout your lifetime, the process of looking back at his life and seeing how well he has done. (II Tim. 4:7-8). In these verses, Paul says he has fought a good fight and finished his course. Verses such as these are an
encouragement for a student minister, following God’s calling, to continue on his path until God leads him somewhere else or calls him home. James also discusses the growth process of the Christian life in the book of James. James takes the reader through steps that help him become mature as he endures various trials. (James 1:2-4). The writer of Hebrews encourages his readers to leave the elementary doctrines and to move toward maturity. (Heb. 6:1-3).

Finally, Paul writes that the work that God has begun in Christians will one day be brought to completion. (Phil. 1:6). Throughout the scriptures there are verses that show a progress in the spiritual life from baby, or immature, to mature and complete. These scriptures will be discussed further in this project as the writer examines the process of adult development.

There are scriptures that extol youth and youthfulness; some of these scriptures will be considered in this project. One such scripture, stated by Solomon, is “the glory of young men is their strength” (Prov. 20:29), stating that the strength of young men is a distinctive difference from those that are older. We can outwardly observe this difference as young men tend to have more stamina and energy than older men. A prevalent verse used in ministry for teens, even though Timothy was probably much older than a teen, is I Tim. 4:12. In this verse, Paul instructs Timothy to live a life worthy of respect, even if he is young in regards to the ministry. Paul once again gives warning to young Timothy when he instructs him to flee youthful passions and pursue righteousness. (II Tim. 2:22) Peter gives instruction to desire the pure milk of God’s word to help a person grow in their faith.

Besides verses in the Bible that talk about the process of growing in the Christian life, and those that give teaching and warnings to the young, scripture has many verses about maturity and old age. In Leviticus, we are instructed to honor the aged. (Lev. 19:32). In I Kings, reference is made to Solomon, the wisest man in all the earth, having some older men help him in making
decisions. (I Kings 12:6). Job references wisdom with old men, (Job 12:12 and 32:7). Each of these scriptures shows a respect for those who have lived a long life. Scriptures like the ones above should give a reference that older student ministers should be given respect by younger ministers and by the church in general. In Psalms, David asks God to not be finished with him in his old age; David still has a desire to be useful to God as he ages. (Ps. 71:9, 18-19). David asks God to continue to use him so he could tell the next (younger) generation about God’s power and greatness. David also states that a person’s life expectancy is about eighty years. (Ps. 90:10). This verse in Psalms shows two things as a person considers aging in ministry; first, that life is finite and will end, and second even with all of the medical advancements in modern society, life expectancy is still about eighty years. The last Old Testament scripture which will be considered, which references older age, says that a gray head is a crown of glory, an honor to old age. (Prov. 16:31). The Bible suggests that wisdom is to be found in those who have lived longer, and in many churches, these verses need to be studied and taught more frequently. In student ministry, and in the church as a whole, old age is often viewed as ineffective. There is a profit to old age, even in student ministry, and the author hopes to help the reader deepen their understanding of this concept throughout this project.

The New Testament also has some scripture references in regards to growing old. One such scripture in I Timothy provides instruction to those younger, reminding that the elders are worthy of double honor in the church. (I Tim. 5:17). Titus also gives instruction to older men and women as Paul instructs older men to have sound faith, and to keep their emotions under control. (Titus 2:2-5). He further attempts to persuade older women to be reverent, not to be gossips, and to teach the younger women how to live. In the New Testament, older-aged people, notably with more experience, are encouraged to teach the younger people of the church. Often in student
ministry, this respect for aging that is promoted in scripture is seldom observed. Through the
development of this project, the author’s aspiration is for people to gain an increased
understanding of the importance of student ministers and to be more open-minded when
considering various ages of those who will be ministering to the adolescents in the church
setting.
Chapter 2

History of Youth Ministry

This chapter will look at the beginning and reasons for formalized student ministry. Adolescents, those between the ages of thirteen to eighteen, have always existed as far as a chronological age goes, but there has not always been a designated adolescence group. This project will focus on the adolescent ministry of local churches in the Southern Baptist Convention as conducted by part and full-time student ministers. Looking at the changes in ministry that occur as a student minister ages and then comparing these changes to normal adult developmental changes is the focus of this paper. The author plans to review changes in student ministers’ attitudes, along with actions, and values as they age, in order to gain a better understanding of those changes so as to be able to help student ministers and search committees have a better understanding of a youth worker at various ages.

The first need is to establish when modern youth ministry began in the United States by reviewing various remarks on the beginning of student ministry. "It is difficult to nail down exactly when paid professionals emerged on the scene to give full-time attention to youth work."\(^{10}\) Cotton Mather was one of the earliest proponents of leading young people to have a biblical faith, "Within our own country, we can go back to 1724 when the devout and zealous Cotton Mather, pastor to colonial Americans, organized societies to sustain the faith of young people."\(^{11}\) Mather, a Puritan minister, published over 450 books and pamphlets, which gave him great influence in the colonies. "Societies that formed as a result of Mather's proposals met

---

\(^{10}\) Merton Strommen, Karen E. Jones and Dave Rahn, *Youth Ministry that Transforms: a Comprehensive Analysis of the Hopes, Frustrations, and Effectiveness of Today's Youth Workers* (Grand Rapids, MI: Youth Specialties/Zondervan, 2001), 29.

\(^{11}\) Ibid., 22.
weekly for prayer, Bible study, and singing. Mather noted that these societies "proved to be strong engines to uphold godliness." Even though Mather was influential in the education process of young people in the early colonies of the United States, his influence was on those who were involved in the workforce, even if their age was the norm of our adolescents of today. Like Mather, others entities published materials through the years to help disciple and guide young people in their faith with God. “In 1780 he (Robert Raikes) recruited the impoverished children of Gloucester, England, to his first Sunday school. Raikes' primary objective was literacy training. However, students were also given some Christian education as they were taught to read the Bible, memorizing catechisms, and required to attend worship.” In “History of Youth Ministry Education”, Mark Senter, III notes,

Newspapers and published materials were the most influential form of youth ministry education in the nineteenth and early twentieth-century volunteer driven youth ministry movements such as Sunday School, Juvenile Temperance, and Christian Endeavor. This type of publication remained important for leadership training in the church youth fellowship movement that followed in the middle of the twentieth century. These publications went directly to the volunteers who were doing youth ministry and provided them with inspiring stories of what was happening elsewhere and a wealth of ideas intended to help local youth ministries achieve their vision of shaping the lives of young people. In this way, they were the blogs and websites of their day.

In another work, Senter states, "Though this youth problem in Protestant churches persists into the twenty-first century, it can be traced all the way back to the earliest settlements in North

12 Strommen, Jones, and Rahn, *Youth Ministry that Transforms*, 22.

13 Kenda Creasy Dean, Chap Clark, and Dave Rahn, eds., *Starting Right: Thinking Theologically about Youth Ministry* (Grand Rapids: MI, Zonderkidz, 2013), 79.

America”. Credited with being the first American Sunday School organizer, “As the Sunday schools of Great Britain multiplied, William Elliot of Virginia opened a Sunday school in 1785 modeled after Raikes’ vision, and the Sunday school movement spread across the United States.”

Mathers discusses the approach many churches used at that time, viewing Sunday school as a place to take care of adolescents and children, usually following the grading structure of the early schools. “Following the Civil War, Moody and a group of men known as the Illinois Band transformed the Sunday school movement into a mission of evangelical Protestantism.” In this way, we can see that the early days of adolescent teaching in the church was taken care of by the Sunday school programs of churches and led by lay people of the church. We can see how this would make sense for the time because most teenagers were already moving into the adult world of work by this age.

When did the aspect of a modern teenager develop and what are some of the causes that started it? Without the insertion of modern adolescence into the twentieth century, there would not be a need for current student ministry, children would just move from childhood to adulthood. It has been the changes in our society in the area of education and work laws that have created the time period we now call adolescence. “Prior to the 19th century, puberty began as late as age 17 in women, yet over the past 150 years the onset of puberty has fallen to age 12 or below. While the age of puberty fell in most industrialized nations the minimum legal age of marriage was being raised (from 12 to 18 in the United States). This began to create the period of

---


16 Dean, Clark and Rahn, eds., *Starting Right*, 79.

17 Ibid.
life we now call adolescence.”\textsuperscript{18} Further information reveals that, “In addition to the recession of
the age of puberty and the rise of the age of marriage, in 1875 the United States Supreme Court
allowed tax money to be spent on high school education.”\textsuperscript{19}

As the Great Depression, (which began in 1929), hit the United States, many changes
occurred that affected how society dealt with teens. Following the severe economic situation
came World War II where many teenagers found themselves making life-altering decisions.
Some would quit school at a young age so they could go quickly to work, while others became
more involved in World War II by joining the military to fight for their country. The author’s
father was one of those young men who had his mother lie about his age in order to enlist at the
age of sixteen. It has been common knowledge that many young boys joined to help fight the
war; these were boys who had to grow up quickly as they headed into the field of battle, thus
giving up their time of freedom most experienced by being adolescents.

“The Great Depression and World War II solidified the identity of adolescence as a new
sociological phenomenon in America. By 1930 high school enrollment in America had increased
to over 6.6 million students and the existence of adolescent culture could no longer be denied.”\textsuperscript{20}
We can see that the circumstances of the times had moved most children straight into adulthood.
A shift began to occur just before World War II started: "In 1938, President Franklin Delano
Roosevelt signed the Fair Labor Standards Act into law and in so doing prohibited most
employment of minors”\textsuperscript{21} This law required students to stay in school longer unless the
adolescent went to war. With the buildup of the country for war, the country moved out of the

\textsuperscript{18} Dean, Clark and Rahn, eds., Starting Right, 82.
\textsuperscript{19} Ibid.
\textsuperscript{20} Ibid., 86.
\textsuperscript{21} Senter, III., When God Shows Up, 30.
Great Depression and into a time of great progress. "The rise of an economic middle class following the Great Depression provided the resources to make young people a new factor in virtually every aspect of American Life".\(^{22}\) The culture of a time between childhood and adulthood was forming as more teens stayed in school longer and waited longer to acquire a full-time job. As the economy grew, more money was available for the family and fewer adolescents were going into the workforce at a young age.

The beginning of the 20th century was marked by significant changes in nearly all aspects of American life. As public high schools multiplied, teenagers extended their education, which in turn delayed their departure from home and postponed the age of marriage and economic independence. This created a developmental phenomenon that came to be known as "adolescence." Even as the concept of adolescence was developing, the Society for Christian Endeavor, established by Francis Clark in 1881, was flourishing. However, churches expressed concern that Christian Endeavor was not providing enough denominational instruction for young people. As a result nearly every denomination created its own youth society by the start of the 20th century, and they were all patterned after Francis Clark's vision.\(^{23}\)

During this time in the early 1900’s, several groups formed to reach the adolescent population with Christian teaching for this new demographic. “In 1929 Lloyd Bryant felt called by God to reach millions of young people in America who had no religious connections. The result was The Christian Youth Campaign of America.”\(^{24}\) Several years later, Oscar Gilliam began a radio program in Oregon for young people called “The Voice of Christian Youth.” Another radio program began in 1941 by Jack Wyrtzen, “His coast-to-coast broadcasts were


\(^{24}\) Dean, Clark and Rahn, eds., *Starting Right*, 87.
extremely successful as they galvanized many of the youth ministries that had come before.”

Youth for Christ International was formed a few years afterward, and as it became successful
others followed suit. “As in the case of Christian Endeavor, the success of Youth for Christ
captured the attention of the denominational church. Some denominational groups such as the
Baptist Youth Movement copied the formula of Youth for Christ.”

“There was fertile ground to
be plowed in the lives of these adolescents, which the mainline denominations did not recognize.
But people such as Arthur Wood, Lloyd Bryant, Evelyn McClusky, Percy Crawford, Jack
Wyrtzen, Jim Rayburn, and Torrey Johnson were keenly aware of the culture surrounding them
as they launched a movement to reach young people with the gospel of Christ.”

The culture began to take notice of these young boys and girls between the ages of
thirteen and eighteen; businesses such as movies and music began to market to this age bracket.
"The 1955 movie, Rebel without a Cause marked a watershed in the way in which teenagers in
America viewed themselves. James Dean, the leading actor, came to symbolize the angst of the
post-World War II generation.”

Other movies began to be made to cater to the teens’ mindset
and priorities; department stores also began to make more products that targeted adolescence.

Thus began a time in history when a person was not a child anymore, nor were they an
adult; it was an “in-between” time. As this new adolescent stage developed, and as businesses,
movies and culture began to cater to and study this group, the church also began to look for ways
to specify ministry to this group. “With the post-World War II acknowledgment of teenagers as a
distinctive market for commercial products, the Southern Baptist Convention responded by
hiring a Professor of Youth Education in 1949 to serve in the School of Religious Education at
Southwestern Baptist Theological Seminary.”

On the church level, there was an increased

25 Dean, Clark and Rahn, eds., Starting Right, 87.

26 Ibid., 89.


28 Senter, III., When God Shows Up, 25.

29 Senter, III., “History of Youth Ministry,” 94.
desire to minister to reaching youth. "Fortunately for Protestantism, the work of reaching youth in the churches did not diminish…The southern Baptist reinforced their Training Unions for education in church membership." Several para church organizations were also being formed to reach this in-between age with the gospel of Jesus Christ.

Formal youth ministry education came in two waves. Both were tied to the professionalization of youth ministry. In the nineteenth century, the Young Men's Christian Association (YMCA) recognized a need for well trained professional workers (General Secretaries) as the movement spread around the world. After the First World War, formal schools developed, both associated with independent colleges and aligned with American universities. Following World War II, as Young Life and Youth for Christ expanded and then inspired similar church-based youth ministries, a second wave of youth ministry education took place connected with Christian colleges and seminaries.

There have always been people in the age range of thirteen to eighteen, but for most of our history this age range did not have a specific title or set of characteristics; a person was either a child or an adult. It was only in the 1950’s that we see what began to be considered the start of modern church student ministry. Steve Vandegriff and Lee Vukich, in Timeless Youth Ministry said, "It was out of this 1950’s era that ministry specifically to teenagers began to come of age: "After the war, this term (evangelicalism) was continued or created anew by the Youth for Christ organization, and above all by Billy Graham, the greatest evangelist of the postwar who had earlier worked for Youth for Christ." There was a culture of adolescence developing, that of not being a child and not being an adult, and the church was beginning to respond to the need for these teens. Churches began to hire staff to help meet the needs and reach this specific demographic. Strommen writes, "From the mid-1950s to around 1970, the position of "youth

---


“pastor” was becoming established as an important member of the pastoral staff in evangelical churches." He goes on to state:

By 1980 there were around a thousand ministers of youth serving in Southern Baptist congregations. When other professional church staff members who had youth ministry assignments in their job descriptions were included, the figure swelled to over 8,000 men and women in youth ministry-related staff positions by 1980. No other denomination came close in terms of number involved in youth ministry.

Paid student ministers for adolescence at the parachurch level and in the local church began to further develop. "The professionalization of student ministry began with Young Life. Though early Sunday school teachers and Sunday school missionaries had been paid and YMCA workers received modest salaries, for the most part, student ministry was a volunteer-led operation until the middle of the twentieth century." As people began to take on the role of vocational student minister, training was needed. Many early paid staff brought the rally of Youth for Christs’ groups into the church building while others operated on a trial and error basis.

While YMCA and denominational camps continued to model methods of youth work, Youth for Christ regional and national conventions (demonstrated new approaches for Evangelical youth ministry in the 1950s and 1960s. Then Youth Specialties broke onto the scene of youth ministry education in 1970 with the first National Youth Workers Convention attended by people interested in developing their skills as youth ministers.

---

33 Strommen, Jones, and Rahn, *Youth Ministry that Transforms*, 32.

34 Ibid., 33.


36 Senter, III., “History of Youth Ministry,” 90.
Student ministers were beginning to have better access to materials as more training was offered by these organizations. Student ministry was still in its infancy, but improvements were being made in the education and training of student ministers. “Then with the sudden appearance of the Youth for Christ movement conferences for youth and their leaders once again came into vogue.”

“Compared to the longer track record of Christian education, practical ministry, and traditional theological domains, youth ministry is the young upstart in the world of ministerial studies.” These early pioneers of student ministry who worked to reach this new youth culture increasingly saw the success of their shepherding. Modern youth ministry had begun. As they continued to work with this demographic the youth workers continued to get older. Discussions of age considerations began to be both those working with teens and those who were beginning their early training, to…

By the seventies, the early crop of church-based youth workers had begun to age (at least in youth ministry terms) as had the Young Life and Youth for Christ staff before them. Churches tended to treat even the most successful youth ministers as novice adults and expected them to soon grow out of this fun-and-games period of their lives and move on to their life's work. Youth ministers reacted against this criticism, though, because many of them saw their ministry as a lifelong calling and not just a first stage in ministry.

---


In consideration of the quote above, some student ministers felt called to remain in this position for many years; however, other ministers to youth did feel the need to move on. The term “stepping-stone” was applied to the student minister as they left their position to become a “regular” pastor, possibly leaving their group of young people solely based on the prevailing thoughts of their age. There were others who began to talk about long-term student ministry, encouraging them to continue throughout their ministry days. One term tagged to this type of youth minister was “Lifer”. The norm at this time was youthful inexperience in those working with teens. As student ministers stayed longer, churches began to see the advantages to hiring trained student ministers for their churches. "A youth minister who develops a long tenure increases the likelihood that all win: the congregation, the youth of the ministry, and the youth pastor and his/her family.”

Jim Burns of Youth Specialties described his first two years in student ministry as he wrote, “… In 1979, I was a rookie youth worker with no idea what I was doing. I took teenagers to R-rated movies; I had a Jacuzzi party in the baptismal; I yelled at a group of parents; I taught a 15-year-old to drive using the church van and I almost got arrested for having underage students in an over-21 club.” Wayne Rice, one of the first two publishers of the Ideas books, a multivolume set of ideas and instructions for youth workers says, “Many of the ideas that were published in those original Ideas books seem incredible today—not incredibly good, but incredibly bad. It's hard to believe that we actually published in Ideas Number 2 a collection of put-downs, a long list of insults that we recommended and encouraged youth workers to use on unruly or

---


disruptive kids." Rice goes on to say, in his book *Reinventing Youth Ministry (Again)*, "What could have possessed us to recommend such a mean-spirited list of slams?"

Churches discovered there is more to student ministry than having fun with teens or just being young at heart; these adolescents deserved better than that. "As churches in the United States began hiring student ministers into the 1970’s and 1980’s, this new expression of professional student ministry turned to Bible institutes, independent Christian colleges, and evangelical seminaries to provide academic formation of youth workers." Colleges and universities began to develop either an extension to degrees with some youth classes, replacing other classes that were in the program already, or by creating degrees totally focused on ministering to students. The earliest majors in Youth Ministry appeared in the mid-seventies in Christian liberal arts colleges and Bible colleges.

Besides colleges and universities developing majors for student ministers, other organizations began to support this new ministry position. "Three other organizations came into being about the same time the professional student ministry position was taking shape, all focused on assisting local church student ministers in their ministries: Youth Specialties (1968), Group Publishing (1974) and Sonlife Ministries (1979)." Youth Specialties created a multi-volume set of books, entitled *Ideas Books*, Group Publishing started *Group Magazine* and Sonlife had training programs with a youth ministry philosophy to train youth leaders. These

---


43 Ibid., 92.


organizations each developed other products or conferences to help better equip the student ministers in the local churches. Each group had a desire to help make student ministry more effective and professional. In the late 1970’s, a network for student ministers was launched. "The formation of the National Network of Youth Ministries at a mountain retreat in Colorado in 1979 was symbolic of the transition from the youth fellowship era to a new stage of youth ministry."\(^{47}\) Student ministry as an entity was coming into its own.

**Life Concept – Staying in for the Long Haul**

Para-church groups were the first ministries seeing the need to be intentional in reaching students of the adolescent age. The local church soon began to grasp that desire and looked to develop training materials. Specific training materials began to appear in several means, through print, in seminars, then to courses through colleges and universities. Professional organizations expanded their assistance with conventions, magazines, books, and supplies. Student ministers were beginning to be accepted as professional ministers in organizations and churches. Men were sensing a calling as student pastors for life and the author is one of those people. In 1973, as a young teenager, the author felt the calling to be a student pastor, and felt that this calling was for life. The term “lifer” was not around then to describe a student minister who feels the call for most of his life to student ministry, but it is a term that is heard in many ministers’ circles today.

There is a stereotype regarding student ministers today in many churches, (if not most churches), which is, “To work with teens in a church, you have to be young”. It is believed by many people that in order to relate to teens in church, you must be close to their age. Others believe that if a person works with teens as a student minister, it must be because you are not mature and the idea is that when the person has grown up mentally, they will not want to work with teens anymore. Another expectation many people have is that if the student minister was a

“good” minister, they would become a senior pastor. The idea that student ministers are second-rate ministers who are not able to get a “real job” goes against the shepherding aspect.

This demeaning stereotype is not fair for the minister who feels a life-long calling to student ministry. The author remembers the challenge of a youth professor, who in trying to encourage the concept of the “lifer”, would make reference to the public high school teacher that was a favorite teacher, even though she or he may have been sixty-five years old. There are many other fields as well that do not put an age restriction on an employee. In an article, “Psychotherapist Growing Older”, David Orlinsky and Michael Ronnestad state: “The tales older therapists told in the Minnesota study reflected a movement toward feeling more secure and becoming more flexible, more spontaneous, more tolerant, less self-critical and better at regulating boundaries and using humor.” Just as the years of study and personal experience help the psychotherapist to be more successful, the increased knowledge and experience of an older student minister can offset perceived disadvantages such as not identifying with the latest youth trends. The mature student minister will have a better understanding of who he is and what he is called to do. Maturity will also bring a better understanding of purpose and a better focus on what is eternally important. “For spiritual leaders, core identity is the foundation. For the Christian minister, core identity is in Christ. This core-identity influences the inner characteristics which are expressed through calling in predictable patterns of thinking and behaving.”

---


and clearer with age. Aging, as can be seen in many areas, reinforces the process of self-knowledge.

In churches, the aging of ministers is not always looked at favorably. There comes a time when age for any minister can be a detriment.

Observational evidence of disengagement policies is not difficult to find in religion, although there is little systematic research on the subject. In many denominations, pastors past the age of fifty are less likely to be called to a congregation with a vacancy than those who are younger. Some congregations seem to have an unwritten rule that members, beyond age sixty or seventy, no matter how capable, have served their time, so "new blood" should be appointed or elected to leadership positions.50

In student ministry, the maximum age considered is even younger. The normal thought process is that the student minister should be younger than forty. At the current church of the author, a member apologized one night for not voting for the author, after the author had shared the gospel with a group of fifth grade students. This person went on to say that he did not think anyone over the age of forty-five could relate to teens, therefore, he had not voted for the author as a candidate for the student minister position. This person went on to say that he wished he could go back and change his vote. This preconceived idea towards aging student ministers is changing but is still prevalent in our society today. One hope of this thesis is to help elevate the discussion of this subject of aging ministers in the life of the church.

Student ministers feel this pressure of age in their field and career choices. Senior pastors, at times, will talk about how hard it is to change churches when they are older than fifty; however, student pastors will speak in these terms at the age of forty (or sometimes even younger). This is gradually changing for student ministers, but “gradual” is the operative word in

the sentence. There are more student ministers who are older now than when the author first entered student ministry. In a conversation with another ministry student, in 1984, the author was challenged by another student studying to be a senior pastor to name one student minister over the age of forty and at that time, the author could not think of one. In the author’s survey results for this thesis project, there were 59 out of 158 respondents that indicated they were over the age of forty.

![Ages of Student Ministers in Survey](image)

**Figure 1. Ages of Student Ministers.**
The chart above, from the thesis survey, shows that in the position of student minister, those in the field are getting older and are staying longer. In his book, *An Introduction to Youth Ministry*, Dr. Wesley Black, who recently retired from Southwestern Theological Seminary said:

> A few years ago many youth ministers felt their years of service were limited by age. Whenever a youth minister reached the age considered "old" they moved out of youth ministry into some other area of ministry. Some even left the ministry in search of a vocation that was not limited by age. Churches contributed to this
dilemma by calling only younger adults to lead their youth ministry. Stereotypes of youthful, athletic, photogenic heroes were fixed in the minds of search committees as they interviewed prospective youth ministers. However, the realities of the challenges facing today's leaders in youth ministry have caused churches and youth ministers to take a new look at the value of wisdom and experience that comes with maturity.51

Longevity in the field of student ministry, which means staying in the position of a student minister is longer, is growing and encouraging, but it is also helpful in our changing and more challenging world of student ministry. Doug Fields says, "Longevity in our field is uncommon. This is both unfortunate for the individual who leaves and tragic for the health of the church. The longer you work in student ministry, the easier it becomes, and the better you minister to students."52 In the early days of student ministry, short tenure was likely detrimental to the overall adolescent program and to the church.

There are several factors that a “lifer” in student ministry must consider if they are planning to continue in this vocational position. The first factor is recognizing the need, and continued need, for education and development. Joann Olsen says, Ministry professionals, like many other professionals, describe their initial training as inadequate.”53 Ministers must be willing to grow and develop in training to continue to be effective in an ever-changing world. Another barrier to longevity is salary. "Salaries of youth ministers may be inadequate to provide for the needs of their own teenager, especially as they approach the college years."54 As a student

---

51 Black, An Introduction to Youth Ministry, 180.
52 Fields, Your First Two Years, 21.
54 Black, An Introduction to Youth, 185.
minister, the salary will always be less than the senior pastor of a church and many times, will also be less than most other positions on a church staff. The desire for the associate to stay and work with students on a long term basis is often challenged by the attitudes of a church shown in the salary structure of a church toward a student minister. A student minister wishing to be a “lifer” must then recognize that being in the ministry, and especially being with students, is not about the salary, but instead is about his commitment to service to God.

Dr. Black, in a casual questionnaire to older student ministers that he knew, found four groups of concerns that older ministers had:

"Some had doubts about their changing relationships with youth"
"A second group of concerns related to questions about their continued effectiveness in youth ministry"
"A third cluster of concerns dealt with questions about future employment."
"The fourth group of concerns revolved around the family of youth ministers."

Additional challenges are mentioned in a thesis entitled: Longevity in Youth Ministry. "McKenzie explains why youth ministers seem to leave so often and early in their careers. Because youth ministry is often relatively low paying, demanding, and is viewed by the majority of youth ministers as lacking prestige, the likelihood that mid-career youth ministers would leave youth ministry appears to be high." These are some concerns that older student ministers must recognize and accept if they want to continue as a student minister and see what God may have in store for them in the later years of ministry as a “lifer”.

__________________________
55 Ibid., 184.
When a person decides that student ministry is what they will do for the rest of their life, there are real benefits for that person and to the ministry he serves. “In a survey that Wesley Black conducted, he found, "Relationships with the youth were changed, mostly for the better. Rather than becoming weaker as the youth minister grows older, personal relationships become stronger and deeper.””57 This quote is an encouragement as the student minister can look forward to having deeper relationships with teens. It is also a myth that to have a relationship with teens, you have to know everything about their culture. The adolescent culture has distinctive, and quickly changing, identifications through language, dress, and music to name a few. Teens are not looking for a peer who will understand the latest slang words, but instead for a genuine leader. They need a spiritual leader who cares about them and that person should be valued for their maturity. George Vaillant says of aging, "It is true that cream and eggs have a limited shelf life, and that twenty-year-old Chevrolets rarely excite envy. But it is also true that cheese, wine, and stately oaks often grow more complex with age because of, rather than in spite of, their "decay." And Homer made Nestor, the oldest of the Greek chieftains at the siege of Troy, also the wisest.”58

Older student ministers recognize that relationships with teens will change as the age difference expands. "They see themselves less as "buddy-buddy" with the youth and more like a father/mother figure.”59 This change, as an appreciated older adult, can be a very positive change. Many students in our society today have very bad home lives; fathers are often disconnected from their families, either by work or by divorce, and some teens are looking for a

57 Black, An Introduction to Youth, 184.


59 Black, An Introduction to Youth, 181.
father figure. The author has many teens in the current student group that see the author as a father figure in their lives. For the older student minister, this is one way to have a strong connection and to deepen relationships and respect.

Another advantage that comes along with aging is the characteristic of understanding. George Vaillant also says, "Old people, however, even if they become set in their ways, grow more understanding and perhaps more aware of who they are." Understanding in conversations can be a major benefit when talking with teens. Teens want to be heard and they are looking for someone to care about them. Being more understanding helps student ministers listen before giving out advice to a teenager. Whether the advice is the same, as from a younger minister, it may be wrapped in a listening ear and weighed more carefully with an experienced student minister.

There are some benefits to age in student ministry for the life of the church; having a minister with more experience or having one who will stay longer, reduces the pitfalls that come with turnover. In considering parents, having a student leader who has their own parental experience, as well as the ability to make decisions based on years of experience versus quick decisions by an inexperienced student minister, brings a safety net and sense of peace. There is a change in the air with the concept of “lifer” in student ministry. When asked about future plans, there was an almost unanimous agreement in plans to stay in their current ministry when Dr. Black surveyed a group of student ministers. “Over 94 percent said they plan to remain in student ministry, at least in some form.” Student ministers are now considering staying longer and those who have already been in student ministry ahead of younger ministers are leading the

60 Vaillant, Aging Well, 144.

61 Black, An Introduction to Youth, 185.
The commitment to increasing their length of stay will not only help the student group as a whole, and the students, but also the church. "A growing body of research shows that the right kinds of youth ministries can help the whole church grow up"\textsuperscript{62} Understanding the aging process could reap benefits for all, including the student ministers, student ministries and the church.

**Choosing Student Ministry for Life**

Finding continuity in ministry and focusing on a lifetime commitment, or calling by God, will help student ministers and the churches they serve. The student minister should be given the freedom to stay in that vocation without using age as a reason to sever the relationship. As student ministers contemplate the future, they can come to a place of understanding about their own ministry even in light of the pressures to fit a certain mold. The previous qualifications of being “fun”, and “one of the gang”, are no longer the highest priorities. Student ministers who stay for the long haul will age; this is inevitable. Autumn Ridenour says, “Here Barth states that “age” is a “clear and definite element” of vocation in that it composes part of one’s whole place in responsibility before God.”\textsuperscript{63} Understanding the aging process will also help a student minister understand his place in God’s kingdom and his responsibilities as a Christian. One thing to recognize is that the process of aging has changed over the last few decades.

There is a revolution in the life cycle. In the space of just one short generation, the whole shape of the life cycle has been fundamentally altered. People today are leaving childhood sooner, but they are taking longer to grow up and much longer to die. Puberty arrives earlier by several years than it did at the turn of the century. Adolescence is now prolonged to the middle class until the end of the twenties.


and for blue-collar men and women until the mid-twenties as more young people love at home longer. True adulthood doesn't begin until 30.64

Noting these delays in achieving adulthood does have an effect on the ability to stay in student ministry longer. Gail Sheehy in her book, *New Passages* says, "... we have a greater need than ever before to recognize the passages of our lives, not only because we are living longer, but because the rapidity and complexity of changes taking place in the world are constantly reshaping adult life cycle into something fundamentally different from what we have ever known."65 The age at which people view themselves as an adult, or as “old”, has changed over the years. A change in perspective as well as in one’s lifestyle can help a minister stay longer and help them to understand teens better even as they are aging. Experience is something that cannot be taught through a classroom setting; instead it takes a considerable amount of time. There is an incomparable value in experience and experience comes with age. George Vaillant says, "So why do we regard the old as wiser than we are whatever age we may be? One reason is that experience really does increase with age."66 A student minister who stays longer will bring to his craft, experience; a value that cannot be had any other way but through time.

If time, which produces experience, is important in student ministry, then understanding the changes that occur in the aging process are also very helpful. "To know how to grow old is the master-work of wisdom, and one of the most difficult chapters in the great of living"; so wrote Henri Ameil in 1874.67 There are guides about growing old as works from Levingston, Erickson and Sheehy all show, (all respected in the field of Developmental Psychology), all of

---


65 Ibid., 8.


their focus is generally on adults as they change and these studies are not specific to student ministers. Other works have been conducted that focus on aging in management, and of the senior pastor of a church, but once again, none are focused on student ministers. This work attempts to take the studies in other fields on aging and apply those principles to this role specifically to help the student minister expedite his knowledge of the long-term path and more clearly understand the effects of the aging process.

Student ministers need to realize that growth and development as a professional remains a work in process and takes a lot of time and effort. Sheehy says,

> The work of adult life is not easy. Each stage not only presents new tasks but requires letting go of some of what worked before. With each passage, some magic must be given up. Some cherished illusion of invulnerability must be tempered by reality. And the "kid" identity that has come to feel comfortable must eventually be cast off like an outgrown overcoat. If you want to grow, you must be willing to change.68

Change can be hard for everyone; change will affect the student minister; one has the pull of getting older and the need to change, but he will also have the pressure to stay young. The student minister may have to defend himself against others who question his continued abilities to stay in this position or one may need to admit that he is getting too old for this type of ministry and acknowledge that it is time to move on to a different position. Sheehy goes on to say, "It would be nice if men could shift seamlessly from positions of power to a position of influence. But men who have been living out a heroic quest, building a record of achievement for which they have been recognized often become legends in their own minds. As they grow older,

---

something usually punctures that myth." For a student minister, the power, many times, was in their strength or based on how cool they were with the students. The older student ministers will find that their relationship with students changes to an influence based on wisdom and compassion. The benefit of a long-term minister is a godly influence in the lives of the students as well as for the other members of the church.

The fact that student ministers will go through stages is not what is in question. The question is will they go through stages haphazardly or with an understanding of what changes are taking place. Erickson said, “The answer must be that the stages of life remain throughout "linked" to somatic processes, even as they remain dependent on the psychic processes of personality development and on the ethical power of the social process.” Helping student ministers understand that there are stages in adult development, understand what some of those stages are and how those stages are applied to their lives, will help them to grow as a whole person; as a result, this growth should help in ministering to others.

This project will attempt to help those working with students to consider being a student minister for the “long haul”. Understanding the background of adult developmental psychology will help the reader have a better understanding that aging is a process and one can accept these changes in a positive manner as they stay in student ministry. In looking at the surveyed responses, the reader will see that there are some people who have remained in student ministry longer than the author. When one considers that 5 people from age 60 to 69 in the survey, (Figure 1) whether they are a part-time or full-time student minister, most readers would have to agree that no matter what their age, a person can still be a student minister.

---


How a student minister develops and changes will also be examined in this project. In the next chapter, an examination of specific changes that occur during the adult aging process will be given. From that examination, a chart will be developed in ten-year increments of characteristics specific for that age bracket. This will help the reader have a more concise understanding of the aging process and identify some of these changes. In chapter four, the chart developed in chapter three will be compared to the survey results and patterns will be examined. From these patterns and comparisons, the author would like to make specific references to aging for those ministering to adolescents. There is hope that the review of these characteristics will help student ministers, churches, and search committees understand the aging process and how priorities change with age.

The Project Design

The design of the research tool was an anonymous survey. In consultation with a tutor of statistics and other ministers, the rationale to only use twenty-five questions was established. The questions were multiple choice and short answer. These questions were developed by counsel from student ministers, pastors, and those with experience in testing and counseling around the author’s hometown. The survey was placed online at www.youthministrysurvey.org. The author bought this web domain to aid in the professionalism of the survey and with the hope of getting a higher response rate for those asked to do the survey.

The author then contacted each state convention office for the Southern Baptist Convention and asked for assistance in sending out an email to the student ministers of that state convention. Most, but not all, convention offices allowed this information to be sent out. The survey was an online survey and was totally anonymous. The individual results of the survey were kept confidential and only seen by the author and a Certified Public Accountant who gave
assistance to processing the data. A spreadsheet was developed from the survey and processed in graphs where it could become applicable and aid in analyses. The short answer section responses were grouped by ages for easy reading in order to look for changes in the mindset as the age of the student minister progressed upwardly.

This process to produce raw data and to place it in a form that could be analyzed was made to have workable comparisons to charts developed in chapter three. In comparing the raw data and formatting in pie charts with the age breakdown of short answers, and referencing the chart developed in chapter three, the author hopes to see patterns that will help student ministers, pastors and search committees have a better understanding of the aging of student ministers, their goals, priorities and the processing of their ministry practice.

**Reasons for this Study**

The author is a thirty-year veteran in student ministry. The majority of the author’s life has been spent working with the adolescent population. The author has been at the current church serving as an Associate Pastor to Students for eleven years. Another influence in the author’s life is retail management, where the author spent about six years. In the management training world, the author attended training sessions where the participants were given general characteristics attributed to aging and adult development. This training was given to help the managers have a better understanding of themselves and of the employees who worked for them. The author saw these briefings as informative and beneficial and currently recognizes some benefits. These benefits include understanding how a person ages and the values that a specific generation may have. The manager would also be able to enhance their techniques in working with a diversified work force.
After consideration of the aforementioned areas, this project for the Doctorate of Ministry was set into motion. The author made plans to survey full and part-time youth ministers at Southern Baptist Churches across America. The field of Developmental Psychology, as it pertained to adult development, would be researched to find age group norms for adults and then those norms would be compared to the survey results. The desired outcome would be to create a resource that helps student ministers, pastors and search committees increase their understanding of the various stages of life and how it affects student ministry.

In the next chapter, current findings on aging will be reviewed through researching books and articles. Various theories and characteristics of developmental stages will also be reviewed. The information and the survey responses will be summarized into a list of basic age characteristics, thus providing a clear and easy way to be identified. The process of the design and implantation of the survey will also be considered.
Chapter 3

Adult Life Developmental Stages

Many people have studied the aging process and for years, the base of this study was conducted by examining birth through adolescence.

Like all other generalized words, "aging" - whether in animals or man - is difficult to define with specificity. Nevertheless, all gerontologists - the scientist who study it - would agree that is so most usefully describes as the process by which a healthy individual of any species gradually deteriorates into one that is frail, one whose bodily capacities and reserves are constantly diminishing at an ever-increasing rate, and one who is therefore becoming more and more vulnerable to disease and ultimate death.71

This type of study, when seen in chronological fashion, is a consistent year-by-year observation as a person examines the physical aging from birth to adulthood. "It is difficult, if not impossible, to pinpoint stages of adult development on the basis of age alone. The timing of social milestones, such as marriage, parenting, and career choice, varies from individual to individual."72 But the study of physiological aging still has norms, exceptions and variations for individuals in the process just as the psychological developmental stages also have norms, exceptions and variations for individuals in the aging process. With either approach of study, covering birth to aging of adults, the guidelines and markers given are general and it is impractical to expect them to apply to all people in all situations. The developmental characteristics are, however, markers in which the reader may have a better understanding of the aging process and how to apply these general principles to everyday life.

There was a time when the arrival of adulthood was seen as the final stage in the developmental psychology discipline. This ending of adult development approach began to change in the early 1900’s and now adult developmental studies have given light to the fact that change does continue to occur over the adult lifespan. David Wortley and Ellen Amatea write:

During the past decade hundreds of research investigations have documented the fact that individuals are transformed not only in appearance over the adult years, but in social and life patterns, in interests and priorities, and in relationships and inner qualities. No longer is the mature adult to emerge fully formed after a succession of developmental stages in childhood. Adulthood itself is now recognized as a period of active and seemingly systematic change.73

This chapter will examine some of these general aging characteristics. From this examination, a chart will be configured to see a cross section of previous studies to better understand aging from young adult to older adult, from age 18 to 65+. This chart will not be exhaustive in this thesis; however, but will be seen merely as inclusive enough to see general changes in priorities and preferences in the aging process. The author’s attempt in this work is not to exemplify expertise in developmental psychology, nor is it to examine all the dynamics in the area of adult psychological development or physiological development. The author will recount many of the normative changes in adults as seen in the science of developmental psychology and then compare the thesis survey results from student ministers across the United States affiliated with the Southern Baptist Convention. The author will further reveal the results of the survey and identify patterns in student ministers’ lives which will show life changes based

on age development. The survey responses have been compiled into a chart and the norms of aging student ministers will be further considered in chapter four.

As previously stated, the stages of adult development are not an exact science, in that one cannot accept that the developmental norms must always occur at a predefined term for each person. "By acknowledging that each phase of life is simultaneously “unknowable” (in terms of duration) yet “limited,” given the nature of human existence, Barth identifies that which is common to each phase of life."\textsuperscript{74} It is this common area of age development theory that this project will work to develop. Analyzing the interviewed student ministers of this thesis, the theory remains that there will be some similar aging patterns that occur in the life of a student minister, but there will be also be differences in when some of those differences occur.

For those who work with adolescents in the church setting, aging can often be seen as a detriment. There is a preconceived idea that there comes a time when a student minister is too old to work with teenagers. The discussion of age in various occupations, such as sports, does appear to be a legitimate concern when considering that the body’s strength and ability to heal quickly does diminish with age. Even though there is a short-lived life span in the sports arena, for the actual playing of sports, many former athletes have found that leaving the field (or the court) and moving on to coaching, commentating or a management position, are all legitimate and fulfilling jobs. There are acceptable vocations in their area of expertise even after the diminished physical abilities does not allow for playing sports on a week to week basis.

There are businesses which have also struggled with aging questions and the effectiveness of an employee as they age.

\footnote{\textsuperscript{74} Ridenour, "The Coming of Age," 157.}
In the United States, aging is often associated with general decline particularly in cognitive and intellectual capabilities. Increasingly, however, researchers in a number of domains have shown that the assumption of general decline with age is simplistic and misleading. There have been numerous applications of life-span perspectives to intellectual abilities; personality, affect, and theories of the self (e.g., see Lachman & James, 1997). Such research suggests that adult development is not simply a matter of decline but can better be considered in terms of four distinct patterns of development namely, loss, growth, reorganization, and exchange. Through self-reflection, and an attempt to understanding the aging process in a person’s life, that person can better understand changes that occur as they stay in the work force. The knowledge of changes in desires, priorities and values will help this person to be successful in their current business even as they age. This same value can be seen for a student minister who better understands the aging process and their changes in desires, priorities and values. The same can be said of the business or the church that values the age changes in the employees or student minister in their organization. Businesses and churches, when understanding these changes, can find benefit in the person that they have employed.

Value in one’s work is an important factor to consider in most adults. The desire to have a purpose, not just a job, for many adults is a major factor in one’s life. Barbara and Philip Newman say,

Within the life-course framework, the occupational career is a major structural factor in each person's life story. In combination with intimate relationships and parenting, efforts to balance and coordinate work and family life produce some of the greatest challenges of adult life. Work is the primary means of accumulating financial resources. It is the focus of attentions for much of the waking day. One's

---

work determines in large part the activities, social relationships, challenges, satisfactions, and hassles or frustrations of daily life. Finally, work is the context within which many adults express their personal identity and experience a sense of personal value and social status.\textsuperscript{76}

With so much value placed on work, a person and an employer should work hard to understand the changing environment of the ageing of employees. Working towards an understanding of age-induced changes could produce great benefits to both the company and the employee. In the life of a student minister, this understanding of age development would serve to give more consideration for the possibility of longevity in student ministry; and for the church, it would serve to break down the preconceived idea that when looking for a student minister, churches must look for a young adult who recently completed college or seminary.

Mark Litano points out in Facilitating a Whole-Life Approach to Career Development, that;

\begin{quote}
In making career-related decisions, individuals continuously evaluate three aspects of their careers, namely, authenticity, balance, and challenge. Authenticity refers to the alignment between an individual’s internal values and his or her external behaviors and organizational values. Balance refers to the attainment and sustainment of equilibrium between one’s work and non-work demands. Challenge refers to an individual’s requirement for stimulating work and career advancement.\textsuperscript{77}
\end{quote}

Student ministers can also give attention to these three aspects of authenticity, balance and challenge. For student ministers to be strongly connected to an understanding of each of these


aspects will be important to their recognizing the aging factors of adult life, especially in the developmental psychology discipline. A student minister could see authenticity as living life based on your age at the time, rather than trying to prove to the teens that you are younger than you are. Additionally, for balance, the student minister will have a better understanding of their ministry possibly for their entire life span. Finally, as the student minister ages, their challenges will come from reconsidering aspects of ministry, refining ministry and recognizing the need to make changes in ministry. By having a better understanding of aging as a student minister and applying that knowledge to authenticity, balance and challenge, a student minister can develop a better understanding of the life-course framework, which will, in turn, help in creating longevity in student ministry.

**Young Life**

For the basis of this thesis, young life will be considered from twenty years old to twenty-nine years old. Gail Sheehy in her book, *New Passages: Mapping your Life across Time*, lists this age in a chart on the inside of the book cover as just “The Tryout Twenties” 78. There will be overlap in each age group, where adult traits are listed, as it is discussed in this project, but a line must be drawn somewhere to create a comparison. The survey results for this project are separated and reviewed into ten year brackets of twenty to twenty-nine, thirty to thirty-nine, forty to forty-nine, fifty to fifty-nine and sixty to sixty-nine.

In regard to wisdom, George Vaillant says, "We all regard the acquisition of wisdom as an essential part of successful aging, but there is scant evidence that the old are any wiser than other people over 30." 79 The author found it interesting that wisdom was a trait that was acquired

---


at a younger age and not an older age. Vaillant goes on to say, "For example, one research study, using a test called the "Mature Reflective Judgment Interviews," found a clear increase in wisdom up until age 35. After that the investigators found no good evidence for further wisdom growth." Why then, do people see wisdom as an attribute that comes with age? The author feels that wisdom is the aspect of acquiring knowledge, which is more complex than just acquiring experience. Experience can only come with the act of doing or living. The more one does or lives, the more experience one has to reference in making decisions and choices. From the information shown, regarding the young life, wisdom can be gained at a young age. Wisdom can then be used to help a younger student minister be more successful in his ministry.

One trait that the young “twenty somethings” carry from adolescence into adulthood is a carefree spirit. Autumn Ridenour says, “Beginning with the stage of youth, Barth first delineates particular weaknesses or vices that might accompany young age. Youth are particularly tempted to live as if detached from the rest of the life narrative under a kind of delusion.” This disconnect to consequences can often be seen in adolescents who view life in such a way where they believe they are immortal and indestructible. “Twentysomethings” also have some of those tendencies in their perspective on life and there are times that this trait creates situations that can lead to unsafe circumstances and unsettling consequences.

“Twentysomethings” are looking for how their student ministry will develop as they discover more about themselves and their vocation. “While persons in their early twenties tend to be focused on self-discovery and initial career choices, Schein (1978) proposed that persons in their thirties tend to have fairly clear ideas of their talents, needs, and values and that such

---


realistic self-perceptions, termed career anchors, guide and stabilize career choices.” 82 As a group, these twentysomethings, have received an admirable education, and may have grown up in a good student ministry, but they have not had ample time to develop themselves as a student minister or to develop their ministry into a form they feel is valuable and effective. This is a necessary process for the “twentysomething,” as they are just getting started in youth ministry.

The twentysomethings are graduating college, or seminary, and are looking for their first position as a paid student minister. Warner Schaie says, "During the achieving stage, young adults must confront and resolve several major issues, and the decisions they make-such as what job to take and whom to marry- have implications for the rest of their lives."83 In the life of a student minister, they are questioning how the lessons they have learned in class will be applied to the ministry they are beginning to serve. In particular, for ministry students entering the ministry employment field, they must process what some have called “seminary-world” responses to questions. This “seminary world” is the principle of having answers from discussions and teaching with regards to theoretical, and sometimes idealist, concepts. The young “twenty something” student minister, newly employed by their first church, will be faced with solutions that involve various types and ages of people. The black and white answers from a textbook or in a classroom become more difficult (and less black and white) when presented or discussed in a church setting.

In Matthew, the workers of a field come to the master and inform him that someone has come and sown tares throughout the wheat. They ask the master if he wants them to remove the


tares. The masters’ response is seen in verse twenty-nine when Jesus says, “But he said, ‘No; for while you are gathering up the tares, you may uproot the wheat with them.’” (Matthew 13:24-30). He goes on to say to the servants to allow both to grow together and at the harvest; the tares will be taken out first and burned. A young “Tryout Twenties” student minister must come to learn the wisdom that tackling every problem in a church like a seminary discussion will have consequences. These consequences can be far-reaching due to the likelihood that a negative discussion with one church member may have a ripple effect affecting other members, some who may also be family members. There are times when letting the tares grow side by side with the wheat is what God would allow in the church. This age bracket of a student minister is usually experiencing a time of learning to apply their education to what many refer to as the “real world.”

Doug Randlett, senior associate pastor at Thomas Road Baptist Church and former Liberty University professor, related in a personal interview conducted by the author of this project, the stages of professional development. He listed the young adult stage as the “Start Up” stage.

Startup stage. This is the first period and lasts until the person is about 25 years of age. This is a staff member’s first experience in a ministry position. It is important because it helps to shape the person’s opinion about the ministry. In this period the person will probably face his first predictable crises in ministry. This happens as he attempts to translate his seminary learning and his youthful idealism into practical church ministry.84

As the student minister enters his first ministry position, he is likely in his twenties to early thirties to be starting this phase of his life; there are many changes that will take place and have an effect on him. The questions and doubts about handling all of the various aspects of the

84 Doug Randlett, interview by author, Lynchburg, Virginia, February 10th, 2015.
ministry he has been hired to do will be uttermost in his thoughts. This young minister will likely question himself on his management and people skills as he processes the problems that arise in the ministry. He will also have changes occur in his personal setting as he adds concerns and time constraints with marriage, and then children, or when he copes with singleness if he chooses not to marry. Marriage and children bring a need to define and balance his ministry and family life. It is likely that he will begin the ongoing question of aging out of youth ministry as he approaches the last years of this stage. This question of aging will be a recurring question the rest of his ministry days even if he has a desire and feels a calling to be a “lifer”.

The twenty-something youth minister will be faced with learning to manage this stage of his life and possibly refine his ministry to the students. The questions for this project attempt to address in what ways the student minister will change during this stage of his life. What will be the steps that will help him as he moves to the next phase of life, the “Turbulent Thirties.” Changes will not only be in areas of his personal life, but will instead be in how he facilitates his ministry and in how his ministry is viewed.

**Middle Life**

Middle life, for the reference of this thesis, is from thirty to forty-nine years old. Gail Sheehy in her book, *New Passages: Mapping Your Life across Time*, lists this age in her chart on the inside of the book cover as “The Turbulent Thirties and the Flourishing Forties”. Midlife is a time of change; one begins middle life beginning to get priorities and beliefs in order. Gail Sheehy says, "The transformation of middle life is to move into a more stable psychological state of mastery, where we control much of what happens in our life and can often act on the world,

---

rather than habitually react to whatever the world throws at us."86 A person begins to feel that there is some control, and he has a good base of knowledge to make decisions; however, he begins to doubt and reevaluate as they approach their fifties.

Midlife can be a good time as a person processes these two stages. "During midlife, individuals often find purpose in their social roles as parents, caregivers, workers, and volunteers."87 Generally, during this stage, there is a better perspective for most people when considering family and ministry and their ideal about adult life, and their actual real life, are the most closely aligned. "For many, middle age is the time of greatest productivity, success, and earning power. It is also a time when occupational success may become considerably less alluring than it once was."88 A person at this phase of life will begin to settle into the role of their work, but as they settle in, they may also begin to feel stagnant. Karl Barth gives insight based on his observation of Middle Life when he says,

While seemingly unaware of contemporary accounts of midlife crises, Barth instead points to the presumable pride that may accompany midlife in its “height” or “prime.” Deceiving oneself through personal accomplishments, the middle stage of life may particularly enact autonomous tendencies given the temptation to possess one’s past as one’s own achievement rather than acknowledge these decisions as directed by grace.89

Barth perceives that the coming together of a person’s learning and experience, which may bring about confidence in midlife, may also bring about pride in one’s own self. He gives a warning to strive not be prideful during this time of life when a person is young enough to have energy, but

86 Sheehy, New Passages, 142.


88 Feldman, Development across Life Span, 527.

89 Ridenour, "The Coming of Age," 158.
also old enough to have experiences and knowledge. There is clear warning in the book of Proverbs regarding the downfall of pride when it says, “Pride comes before destruction, and an arrogant spirit before a fall.” (Proverbs 16:18). A reminder may be needed for those in midlife to remember to acknowledge God’s grace.

The “Middle life” age bracket includes a growing group of people in the United States.

By 2010, nearly half the U.S. workforce will be composed of individuals forty-five years or older (Bureau of Labor Statistics, 2002)—with similar workforce age trends occurring in most developed countries. The prevalence of middle and older persons in the U.S. workforce stems from a confluence of several factors, including the aging of the baby boom generation, proportionately lower birthrates during the last third of the twentieth century, and recent economic conditions that discourage early retirement.90

With this group growing in population in the United States, it becomes evident that more student ministers would also be in this age group. Churches and student ministers can take advantage of the value that this age group can bring to the ministry with teenagers. This is a time in the life of a church, with a middle age student minister on staff, when they can add real stability to the student ministry. A student minister, at this stage of adult development, by adding his vision, energy and several years of experience accumulatively, has the potential for great accomplishment in God’s kingdom.

As a student minister ages, he moves from his thirties into the “Flourishing Forties”. In student ministry the recognition of getting older, and the increasing introspection of the aspects of aging, generally leads to a stronger consideration of other ministry positions. Some of the dreams of their twenties have had time to face the hard wall of reality. "It is only natural to feel some disillusionment when measuring the heroic dream of one's twenties against the more

90 Kanfer and Ackerman, "Aging,” 440.
prosaic reality of life at forty". In his forties, a man will be processing results in areas of what he wanted to accomplish in his lifetime and the legacy he wants to leave and there may be a crisis between these two. Having worked in churches for over thirty years, the author has experienced the need to adjust certain convictions in order to support the practices of the current pastor. These areas of beliefs may include how the church operates, scripture interpretation, church membership, and priorities relating to ministry in general. One comes to the realization that church staff and organizational members are all sinners saved by grace.

This experience is devastating. If it happens to you, you can feel as if you are falling apart. You aren't. Your belief structure is. This understanding can be reassuring when confronting such a crisis. If you understand that you are going through the process of dismantling your acquired belief structure so you can slowly replace it with a belief structure more closely reflecting who you truly are, it can help make sense of the experience.

As a person ages and gets closer to their forties, (and they are approaching another milestone in their life), Gail Sheehy calls this time the entering into Second Adulthood. "Whether we recognize it consciously or not, women and men in the mid-to late forties are simultaneously undergoing the dying of youth and stumbling into the infancy of Second Adulthood." This time can be very hard on the student minister and this change into a “second adulthood” may create a greater generation gap between the student and the student minister. It is more evident that cross-culture ministry is needed for the “Flourishing Forty” minister to minister in the world of the adolescent.

---

91 Sheehy, Understanding Men's Passages, 28.


93 Sheehy, New Passages, 145.
Robyn Vickers-Willis says of the midlife time,

As we enter midlife transition we connect with our 'selves' from both stages - the precious conditioned self and the evolving authentic self. We also connect with the values from both stages. It can be a very bewildering and challenging time for us and those around us as we move from a life based on values that are more outwardly focused, family and work oriented, to inner, more personally centered values.⁹⁴

This time of change that results from people moving into midlife, drives a person to an inward focus of values and searching for meaning in life. Even though in ministry there is a desire to see the gospel impact the life of the members and others associated with them, as one matures there is a shift in priorities from programming to heart change. The programs continue to be successful, producing the same outward results, but the motivation from the heart increases. The student minister may still be directing most of the familiar activities; and changes may only be noticed with the minister himself, as he internalizes the changes in his thought processes.

This question of our belief system, and how a person thinks about life, is a conventional change during midlife. "For at midlife our psyche is encouraging us to question all aspects of how we perceive our self and our life - and so once one belief is found not to be true, our psyche encourages us to question them all."⁹⁵ This crisis in a person’s belief system can be a positive occurrence, but it can also seem overwhelming to the person going through the questioning. For certain people it can feel like dominos stacked in a row; when one topples over it sends all the rest over also, one by one. Midlife can be a time of positive reflection and a realignment of

---


⁹⁵ Ibid., 66.
values, beliefs and practices and it can refocus a person to better help others by being more
caring or efficient.

During the midlife stage, adults have a tendency to think outwardly as opposed to
inwardly, and they can take this opportunity to realign. Bronk states that, "During this stage,
contributing to society and doing things that benefit future generations becomes increasingly
important to adult well-being. Midlife adults who are generative discover meaningful ways of
leaving behind a positive legacy."\(^\text{96}\) As a person enters his forties, it is a natural process to look
back at what one has accomplished and from that perspective, look forward and make changes to
leave a more positive legacy. While most people in ministry have a desire to make an impact in
the world around them, it can be monumental to the midlife minister to evaluate how effective a
person has been and to realign the last half of their life to be more intentional. Gail Sheehy states,
"The search for meaning in whatever we do becomes the universal preoccupation of Second
Adulthood. It could be called the Meaning Crisis. It is based on spiritual imperative: the wish to
integrate the disparate aspects of ourselves, the hunger for wholeness, the need to know the
truth."\(^\text{97}\)

Even with the self-evaluation of the forties, the norm is that people of this age still have
plenty of life and vigor. "People who do shake themselves out of complacency at this stage are
also flourishing. The forties are the gateway to a new beginning, beyond the narrow roles and
rules of the first half."\(^\text{98}\) This introspective evaluation can open up new horizons and create a
directed focus for the latter half of their life. "Most men respond to the sudden pinch of time at

---

\(^\text{96}\) Bronk, \textit{Purpose in Life}, 79.


\(^\text{98}\) Ibid., 64.
40 with a burst of speed in the race for career position: It's my last chance to pull away from the pack.\textsuperscript{99}

With reevaluation of the mind at midlife, the body also plays a part in a person’s thinking. In an interview in Gail Sheehy’s book, \textit{Understanding Men’s Passages}, gentlemen said, "What is all the fuss about? This is the first glimmer of mortality, and as such, it is the most sobering and overstressed."\textsuperscript{100} It is during midlife that many begin acknowledging that the body is indeed mortal. "Starting around 40, visual acuity- the ability to discern fine spatial detail in both close and distant objects - begin to decline."\textsuperscript{101} A forty-year-old student minister will take longer to heal when he finds himself hurt, after a rousing game of ultimate Frisbee or a basketball game; those are signs that aging is taking place in the body. It is inevitable that anyone, including the student minister, will slow down with age. The physical aspects of aging of the body will not have to eliminate the student minister from being effective with teens; however, it may change how the student minister conducts and interacts, as the survey will indicate. One consideration of aging is how the student minister relates to the teens; a proactive student minister will make the adjustments through midlife to realign values and adjust their personal physical approach to ministry to stay effective for years to come.

Robert Feldman says of midlife,

\textit{During the late stages of early adulthood and in middle adulthood, people move into what Schaie calls the responsible and executive stages. In the responsible stage, middle-aged adults are mainly concerned with protecting and nourishing their spouses, families, and careers. Sometime later, further into middle adulthood, many people (but not all) enter the executive stage in which they take}
a broader perspective, becoming more concerned about the larger world. Rather than focusing only on their lives, people in the executive stage also put energy into nourishing and sustaining societal institutions.\textsuperscript{102}

The move to the executive stage, mentioned by Schaie, is a natural stage for a person who is called to ministry. The aspect of this being a part of a forty-something development, shows a skill the minister needs; that of nourishing others and taking on concern for larger groups in the world.

**Older Life**

As one enters older life in youth ministry, one also enters a much smaller group of adults in regards to working with students in ministry, (as the survey will confirm). The stated age for this stage is from over fifty up to retirement. Only fifteen percent of Southern Baptist student ministers responding to the survey for this project were over fifty years old. Although there may be many reasons leading to this outcome, it is commonly seen that a stigma is still around the ministry, the church, and even in student pastors’ circles, that you can age out of student ministry. Other career fields that work with adolescents do not hold to this tight age restriction. Teaching, counseling, and coaching are just a few occupations that continue to seek employees, and consider them to be effective with teens, even as these adults age into their sixties. "When organic brain disease is absent, the mental rigidity of old age is often the result of having discovered satisfactory choices, not lack of imagination."\textsuperscript{103} Changes will occur as a person ages, but this does not mean a student minister cannot be effective with teens. A person who finds themselves over the age of fifty does not necessarily mean that they are now experiencing a disadvantage, nor does it mean they cannot still work in youth ministry.

---

\textsuperscript{102} Feldman, *Development Across*, 431.

\textsuperscript{103} Vaillant, *Aging Well*, 141.
student minister becomes aware of the challenges in each stage of life, they can take steps to ensure their ministry remains valuable.

There are preconceived judgments when a person thinks about older adulthood. These prejudices can be magnified in people’s minds when they think about the role of a student minister in a church. One such misconception is that an older person cannot fulfill the roles that younger people do as our society forces older people out of the work force rather than embracing them. "Potentially purposeful roles for older adults are largely lacking in today’s society." With the maturity and experience older adults have developed, they can add real value to the effectiveness of their work. In the same manner, if the older adult has worked in student ministry all his life, he would have a vast amount of experience at fifty-plus years old. This acquired experience has most likely increased their ability and confidence to handle conflicts, church politics and other pitfalls more appropriately than a younger youth minister. While the younger minister may know all the latest praise songs and lingo a teen may use, there are many other aspects of leading a teen ministry. Besides working with the teens, the student minister is interacting, and at times leading, other adults and parents of teens. Examples of where a student minister would be leading adults include on a missions trip or at summer camp where other chaperones are needed. This is something to be considered about age and experience which would be of great assistance when considering the communication necessary with other adults.

As adults get older in terms of chronological age, using a broad brush to paint all older people as the same, especially in the thoughts of being too old for student ministry, is not fair to that student minister. Gentzler recognizes this by saying, "This stereotypical image of aging does not hold true for all older adults. Aging is really more complex than that. Older adults age at

---

104 Bronk, Purpose in Life, 82.
different rates. A group of older adults that are the same chronological age may be very different from each other in external, appearance, behavior and health conditions."105 A student minister at this stage of life needs to honestly examine his own physiological and mental changes. Does he still enjoy the student ministry? Does he feel he is able to still relate to adolescents? As he considers these questions, should he also consider if he has developed a level of wisdom that keeps him effective, and what changes may need to occur. The student minister could perhaps bring alongside him younger adults who could add to the depth of his ministry. "This is not the end of life. This is the end of “First Adulthood.” It is time to move on. No gong rings to signal the start of “Second Adulthood.”"106

Entering into the age of the “Flaming Fifties” and on to the “Serene Sixties”, as Gail Sheehy terms them, is when chronological age and mind age can have a lot of variance. Sheehy says of this time, "Most of us find ourselves at fifty in a strange and uncomfortable time warp. The age we feel, may be ten years younger than the age recorded on embarrassingly literal documents such as driver's licenses."107 A person needs only to remember when they were younger how they looked at those older than they were. While at the age of sixteen, a person may feel that to be twenty-five is old, the twenty-five year old person thinks that the forty year old person is old and that same forty year old person may think that a person who is sixty-five is old. An older student minister may be able to see more potential in his students and be able to discuss long-term goals and disciple making in a group. A younger student minister, or anyone in the church, may feel that an older student minister is too old to really connect with teens. This is not


106 Sheehy, Understanding Men's Passages, 99.

107 Ibid., 96.
a reality but instead, a perception issue based on where a person stands on the aging timeline and then looks upward chronologically.

As men age in this time frame of the fifties, they often have a desire to stop the clock of aging and persevere where they are. Sheehy says, "What most men want to do at fifty is to stay where they are, to keep what they've got. They don't want to make a passage."\(^{108}\) For a man to think about moving on to the age of sixty means thinking about moving to those last years before retirement; it will remind him that his ministry is coming to an end. Focusing on the coming retirement is the norm for those approaching the age of sixty, but can begin changing his philosophy of life even at fifty and looking up at sixty, as the person sees the downside of aging.

To enter the new era of sixty, a person will make some mental changes about what that means. "This new life must be precipitated by a moment of change: the Aha! Moment. It forces us to look upon our lives differently. Even a full-out-middlescent rebellion can be bracing and healthy, provided we don't get stuck in it or keep going in circles to avoid the risks of moving forward."\(^{109}\) Men can embrace the positive aspects the sixties will have for them. One of the considerations Gail Sheehy mentions, from interviews she has conducted with men in their sixties, is: "Men I have interviewed in late middle age often speak of their yearning for balance and for being authentic."\(^{110}\) Late middle age is a time in their life to strive for balance. A man in the “Serene Sixties” has a lifetime of experience to help guide him in the later years of life. If the student minister feels that the church supports his job, he has an ability to be authentic in his life.

---

\(^{108}\) Sheehy, *New Passages*, 244.

\(^{109}\) Ibid., 140.

\(^{110}\) Sheehy, *Understanding Men's Passages*, 218.
Support from the church for the sixty plus year old student minister, who may believe there are others who think he is too old, is crucial to his finding the last years of ministry most effective.

**Review of Christ in the Seasons of Ministry**

There is one work on aging in ministry to be considered here in a special section of this thesis. A little book entitled, *Christ in the Seasons of Ministry*, written by John Killinger, is a classic work on aging in ministry and has been referenced in many ways over the years. Dr. Killinger was educated at Baylor, University of Kentucky, Harvard and Princeton. He pastored seven churches, taught at seven schools and wrote or co-wrote seventy books. He was a storyteller as he preached the word of God. He brought a series of messages at Princeton Institute of Theology in the summer of 1982; his topics were related to aging in the ministry and he looked at ageing in light of the seasons of a person’s life. This work, *Christ in the Seasons of Ministry*, came from his seasons of life messages.

Dr. Killinger begins his messages on seasons by talking about spring as the first stage of ministry. "It is often descriptive of the first season of ministry, when enthusiasm is still running high and disappointments have not tempered the imagination."\(^{111}\) A young man just getting out of seminary is excited to be at this first church. To be used of the Lord in ministry in a great way has been his dream. "Things appear so simple and straightforward when we are young. Christ seems so imminent, the problems so obvious, the solutions so clear, the victory so attainable."\(^{112}\) It is admirable to see that the young minister has a desire to conquer the world for Christ. This season of ministry is filled with energy and desire as every activity is new and the outlook is filled with hope.


\(^{112}\) Ibid., 28.
The next season is summer; this is a time when the minister begins to settle in to the ongoing work of ministry. "It is then, in these years, that the appointment book gets to look like a telephone directory with every space filled ". Busyness of the ministry takes effect and aspects of the ministry have become mundane. The excitement of being able to perform every aspect of ministry has now become familiar and not new.

The shame is that we become robots-mechanical people, going through the motions of ministry. The clerical mask is there-by the sickbed, in the counseling session, behind the pulpit, by the graveside-but the face behind it grows more and more passionless, more and more anonymous. Work, because it is demanding and relentless, becomes routine. The edges of personhood are ground off. We come to the dinner table and stare, as the discussion ebbs and flows around us. Our children grow up and we wonder when it happened. Our wives or husbands grow old alone, companionless as herons in the twilight.\textsuperscript{113}

This summer season can be a tough time for a minister; he may grow complacent as it becomes necessary to run from ministry need to ministry need. The answer to ministry running the risk of becoming routine is for a minister to be feeding on Christ as Killinger says, "Ministry is a lonely place without Christ. Ministry is exhausting without Christ. Ministry is impossible without Christ. Feeding on him is the only way to make it through middle scene in the ministry."\textsuperscript{114}

During the fall season of ministry, Killinger references what many people will call mid-life crisis. "And, as a part of the developmental cycle of the minister's life, it is most likely to happen during the difficult transition period from early to later middle age, when the minister is smack in the middle of reassessing his or her pilgrimage and deciding where it is likely to lead in the years that are left."\textsuperscript{115} The minister at this juncture is beginning to look back on his dreams of

\textsuperscript{113} Killinger, \textit{Christ in the Seasons}, 47.

\textsuperscript{114} Ibid., 51.

\textsuperscript{115} Ibid., 64.
summer and compare those to fall. While it may be heart-wrenching for the minister to look back at their dreams, they must recognize the fact that they are not going to happen. "In short, he must cope with his failure, as many of us must in midlife. The alternative is to cope with success. That too can be a sad story."\(^{116}\) Killinger told the story of one pastor who in the Fall season of life was looking back at a building that he had built while he was pastor:

> By love, he said, "I mean this." He waved his hand in a semi-sweep, indicating the extremely large church building completed within the last five years. "I used to think that the ultimate was to build this building. You know, the old edifice complex. Now it's built, I think a lot about love. What good is a building if the people aren't changed? I'd like to spend the rest of my ministry teaching people how to love. If they don't learn..." His words trailed off in another gesture, a gesture of partial hopelessness, as if his glorious success as a builder was somehow fatally flawed by his discovery too late that love is the goal of everything.\(^{117}\)

The fall season of ministry can bring regrets; it can also bring a desire to change, "and sometimes the confusion leads people to cash in their chips, valueless as they are, and leave the ministry, hoping for some remaining life in an "honest" profession."\(^{118}\) Many ministers have made it through this reflective time of ministry and reevaluation can assist in realigning priorities in life and ministry. Reflecting through the stages of life can also lead the minister to set stronger boundaries for his life if they are needed. A minister could use the fall season of life as a way to re-center his life and the lives of the congregation he serves. The minister could use this as a catalyst and looking forward can provide a positive outlook. The older minister has the experience and the maturity in working with people and communicating his ideas and thoughts.

\(^{116}\) Killinger, *Christ in the Seasons*, 66.

\(^{117}\) Ibid., 67.

\(^{118}\) Ibid., 69.
The last season mentioned in the book is that of winter; it is those last days in the ministry or retirement. As recent as fifty years ago, almost nobody retired, now there are more ministers thinking about and planning for retirement. "But whether viewed positively or negatively, retirement is a time of rethinking and transition and reordering of life."119 Some ministers retire and leave the church; they just need to be away from all of the issues of the church or they travel to see family that at times they feel they neglected during the busy ministry days. Killinger says,

And as for family—oh my, how much we have to answer for on that score! I remember the pathos in the voice of one minister—he was about sixty, I think—as he described his regret at not having had more time for his wife and children. "It is the great failing of my life," he said. "I always had time for church people, at any hour of the day or night. But now my children are grown and I realize I don't even know them. They got only the dregs of my life…"120

The minister of retirement age will be able to choose to spend more time with his family. They may have experienced regrets and will likely process the legacy they are leaving with their church as well as their family.

Some ministers in the winter of life will find a smaller congregation in which to invest his time and love. With less responsibilities and a smaller church, a retired minister can show great love and pastoral care with less stress and less energy. It can allow him to realize at the end of life ministry that he still has value to a smaller group. Some ministers see winter as a time to accomplish goals or strengthen relationships; things they wished they had time to do in the other seasons of ministry. "There is nothing more remarkable in the life of Socrates than that he found

---

119 Killinger, Christ in the Seasons, 85.
120 Ibid., 87.
time in his old age to learn to dance and play on instruments and thought it was time well spent."

Aging is a part of life. People change as they age. In the area of student ministry, there seems to be questions of effectiveness as one hits their sixties or possibly even their fifties. The author found one article about aging in the business world that should be considered by student pastors, parents and churches. This application to student ministry would bring a different dynamic to student ministry. Joan Freed says, "Americans are obsessed with aging. But how many think about "sage-ing"? Though aging is inevitable, there is a difference between getting older and becoming a sage." Finding ways to utilize the “sage” aspect of a student minister would be a great asset to the church. The wisdom and the experience of an older student minister pouring the successes and mistakes of all his years into a younger student minister would be a benefit for the church. To have a sixty-year-old student minister who has already raised his children through the tough teens, talking to a parent of teen could give so much guidance, not only in theory, but also in practical experience to a parent. An older youth minister would also have acquired knowledge of how to help a teen through those turbulent times that teens face, thus helping a teen to see that their parents are not so bad, that this is small section of life and that there is light at the end of the tunnel.

Looking at some of the verses mentioning older men teaching or sharing with younger men, we see, “Even when I am old and gray, God, do not abandon me. Then I will proclaim Your power to another generation, Your strength to all who are to come.” (Psalms 71:18). The

---

121 Killinger, Christ in the Seasons, 94.

cry of the psalmist is one of purpose in old age; his hope is to be able to share what he knows about God with a younger generation. Student ministers have that opportunity to share with a younger generation; and, the older the student minister is, the more life experiences and Bible knowledge he will presumably have to share. Peter writes, “In the same way, you younger men, be subject to the elders. And all of you clothe yourselves with humility toward one another, because God resists the proud but gives grace to the humble. Humble yourselves, therefore, under the mighty hand of God so that He may exalt you at the proper time…” (I Peter 5:5-7). Peter commands younger men to be in subject to the elders. The meaning of elders in verse five is that of church leadership and not just older men, but with reference to younger men at the start of this verse, a reader can see that the elders in this case would include both elder by authority and elder by age. Peter also encourages humility to the younger people in the verses. There are numerous other verses which highlight and honor age specifically, but these are the verses that show a younger man honoring an older man.

Men in their “Serene Sixties” who have run the race well should be honored and used by the church in student ministry as long as they are effective. These men have processed a lot of choices; many have come to peace with their life and can now help navigate the waters of life with both students and other student ministers.

An impressive study of the sources of well-being in Harvard men at age 65 found that, by that age, their emotional health was not grounded in a happy childhood or awards or other testimonies to a successful career. It was the men who had developed the resilience to absorb life's shocks and conflicts - without passivity, blaming, bitterness, or self-destructive behaviors - who were best able to enjoy their third act.123

123 Sheehy, Understanding Men's Passages, 217.
We can conclude that in ministry, whether solo pastor, senior pastor or even that of a student minister, who stays in student ministry for the “long haul”, there are seasons of ministry. Numerous changes, both physical and mental occur throughout adulthood. Normally, a student minister once was young and in his twenties when starting ministry; however, being a student minister at the age of fifty has age advantages as well. There may be a smaller number of candidates to consider at the age of fifty or sixty in youth ministry, but the data shows that more student ministers are staying longer in youth ministry. In the author’s survey, there were twenty responders who were in their fifties and five who were in their sixties. The largest group in the survey, (forty-two percent) was in the thirty to thirty-nine year old group. There are benefits to all people, no matter their age, in learning about the developmental characteristics of aging.

<table>
<thead>
<tr>
<th>20 to 29 Year Olds</th>
<th>30 to 39 Year Olds</th>
<th>40 to 49 Year Olds</th>
<th>50 to 59 Year Olds</th>
<th>60-69 Year Olds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carefree Spirit</td>
<td>Most productive working years</td>
<td>Some disillusionment with former dreams</td>
<td>Moves to safe grandfather role with teens</td>
<td>Family is raised out and out of the house</td>
</tr>
<tr>
<td>Not Safe (Willing to take risks)</td>
<td>Has childhood beginning to move into student ministry</td>
<td>Feeling of aging out of youth ministry</td>
<td>Has crisis of mortality</td>
<td>Has experience and wisdom</td>
</tr>
<tr>
<td>Early self-discovery</td>
<td>Becomes more practical in ministry and less theoretical</td>
<td>2nd Adulthood starts</td>
<td>Thinking about how ministry will end</td>
<td>Has weathered the storms of life and ministry</td>
</tr>
<tr>
<td>Learning to apply or adjust formal training / teachings</td>
<td>Has both energy, wisdom and experience</td>
<td>Develops cross-cultural aspect of youth ministry</td>
<td>Reselection of ministry and needs for course correction</td>
<td>Resistant to change</td>
</tr>
<tr>
<td>Questions of preparedness for the tasks ahead</td>
<td>Moving toward even more adult roles in life</td>
<td>Evaluation of success effectiveness, a search for meaning in ministry</td>
<td>Better parent ministry because of experience</td>
<td>Increased ministry to parents/leaders</td>
</tr>
<tr>
<td>Development of marriage and family</td>
<td>Making the dream a reality becomes urgent and earnest</td>
<td>Less dominated by the need to win or be right</td>
<td>Molting and adjusting to life and ministry on the downhill slope</td>
<td>Has developed a commitment</td>
</tr>
<tr>
<td>Working on fitting into the work force and adopting adult roles</td>
<td>Becoming Ones Own Man (BOOM)</td>
<td>Desires to enjoy his work</td>
<td>Increased understanding of various opinions</td>
<td>Begins to develop the ministry for an eventual transition</td>
</tr>
<tr>
<td>Clearer recognition of one’s dreams and structure of life</td>
<td>Desire to succeed in work &amp; personal life</td>
<td>Self work: accepting of one’s self</td>
<td>Developing and encouraging leaders</td>
<td>Appreciates help</td>
</tr>
<tr>
<td>High enthusiasm- minor disappointment</td>
<td>Ministry begins to become routine</td>
<td>Gives up the tyranny of external evaluations</td>
<td>Helps others with conflict resolution</td>
<td>Thinking past his ministry to the ministry</td>
</tr>
<tr>
<td>Expect respect</td>
<td>Defense mechanisms are strong</td>
<td>Greater concern for other people/money</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recovers quickly</td>
<td>Begins to seek advice and collaborate</td>
<td>Midlife crisis sets in</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Idealistic</td>
<td></td>
<td>Some leave ministry or serious contemplation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dogmatic</td>
<td></td>
<td>Develops father figure with students</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lack of conflict resolution skills</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Authoritative leadership: depends on self</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Figure 2. Synopsis of Age Development Characteristics**
The author, looking at a large group of studies and books on aging in the adult world, put together a more concise look at aging characteristics. These aging characteristics are listed above in figure 2. They are grouped in ten year brackets for ease of reference and comparison. These attributes are listed in chart form and will be referenced again in the next chapter as the author looks at the data from the survey. Comparisons and conclusions will also be made in the next chapter in regards to aging in the student ministry.
Chapter 4

Analysis of General Survey Information

This chapter will focus on analyzing the results from the survey sent to student ministers across the nation. This survey of 25 questions provided results from 158 part-time and full-time ministers. Understanding the changes that occur with age will help the student minister better understand who he is, as well as prepare him for moving into the stages of adulthood. In the last chapter the author reviewed many experts in the field of adult aging. People in the developmental psychology world, the business world and the church world were reviewed to grasp more knowledge of general age characteristics. From this review of the materials, and in general conversations with a family life counselor, a chart of age characteristics was developed and included at the end of chapter three, (see fig.2).

In this chapter, the author will take the chart of age characteristics, as in figure 2, and make a comparison with the findings in the student minister survey. The compare and contrast for similar characteristics and beliefs will be investigated. The author will also look for any patterns in the survey results that were not seen in the research within the developmental psychology discipline. In considering the chart from chapter three, and looking for patterns in the research that may not be in the chart, the author will make summary statements on general aging by student ministers.

To reiterate, the survey was given to Southern Baptist student ministers, both part-time and full-time, throughout the United States of America. The survey was voluntary and no respondent received a monetary fee for participating. The author had no way of knowing who the individual was who filled out the survey or what state convention of the Southern Baptist Convention with which they were affiliated.
The survey had 161 responses; 2 responses were blank, (even though they showed up in the count), and 1 response was a 75+ age respondent. In reading through his answers, it was determined that he was a solo pastor of a small church who also worked with students; he has no one at his church to work with students. The author deemed, because of this role of solo pastor who also worked with students, to remove his responses from the processing of the results. The results left for the survey totals 158 respondents from which to process the data. This is not a large sampling, but it does represent almost every state convention of the Southern Baptist Convention. Not every convention would email the request for the survey out to their student ministers of their state. The states that agreed to participate were provided with an email document to send out to their database requesting their student ministers to fill out the online survey.

The survey respondents consisted of 148 male respondents and 10 female respondents. The gender component was not considered in the overall development of the survey, but the author wanted to establish a ratio of male to female participants. In this survey, there were 93.1% of respondents that were male and 6.3% were female with one person checking “Rather Not Say”. With only 6% of the survey participants being female, the author chose not to consider gender in reviewing the understanding of life development. It is accepted that there is a difference in male and female changes in life skills and priorities and a difference at what age life skills and priorities change between genders, but for the purpose of this project, there is no consideration to these differences.

Throughout the thesis, the author will refer to student ministers as male and he, as opposed to “he or she.” The term “male” for gender can reference males and can also refer to both male and female in written terms. There is also the fact that the overwhelming majority of
participants in the survey were male. This is not a paper to debate whether a woman may be a pastor in any role. The percentage of the first question, in regard to the male and female role as minister, does show that at this point in the Southern Baptist Convention, the role of student pastor is dominated by men. The author chose not to remove the women from the data as it was processed, but instead, opted for all participants to have their answers considered in the processed data. In much of the research on aging, reviewed by the author, the groups being considered were mixed and not gender specific.

The age range for the survey was from twenty years old to sixty nine. The largest age bracket of responders was thirty to thirty-nine. There were sixty-eight respondents in that age grouping which was a little over forty-two percent. The next largest group was the forty to forty-nine year olds; this bracket was 21.4% of the group surveyed. These two groups represent the largest groups of adults working with teens in this survey and together, are just a little over sixty-four percent of all respondents for the survey. These two groups may be the largest for a few reasons. One probable reason the thirty to thirty-nine year old age group is so much larger than the twenty to twenty-nine year old age bracket is that many of the twenty to twenty-nine year old responders would be in college and seminary until closer to twenty-four; therefore, a third of this age bracket would not have finished their education. The other reason for the reduction in older responders is likely due to the pressure to age out of student ministry before they are fifty years old. This pressure is not usually formal pressure; however, pressure from society, financial pressure and a feeling by student pastors that they are getting too far away from the student culture. The factors listed previously usually contribute to the student minister feeling that he needs to move out of student ministry and into another ministry position. The age consideration comes from many student ministers, including “lifers,” feeling like they need to change ministry
positions while they still can and negatively presuming, no one will want to hire an old student minister.

In answering the length of service question, or how long a person has been in vocational ministry, there was once again a bell curve or a bulge in the middle. Admittedly, there was a significant drop, almost half from the sixteen to twenty years in service group and in those staying in student ministries after twenty years of service. Another significant drop occurred from twenty-six to thirty years of ministry and the thirty-one to thirty five years in student ministry group. There could be several reasons for these drops in ministry; deciding on retirement may be one reason. Another possible reason related to the length of service is that the minister may have changed their staff position at the church where the student minister is working. There is also the possibility that the student minister reached a time in life, when for various reasons, made the decision to quit ministry. The author, in the scope of this work, is not making a judgement on the reasons for the downward age trend in student ministry to occur, but instead, is noting by the survey results that it does occur.

The design of chapter four will be to analyze many questions of the survey. The author will look for patterns in the results by age and will ask two questions of those results. One question will be: are there any patterns in the results in each question that have a connection to the developmental chart established in chapter three (see fig. 2). The second question to be considered is: are there any patterns in each question’s response that is not included in the chart in chapter 3 that should be noted? The author feels that this second question should be addressed in this paper in view of the lack of studies available on the changes occurring in the aging of a student pastor. With the comparison completed, the author will write a brief review of each
question in light of the aging of a student pastor. In the following chapter, the author will review, based on age brackets, characteristics of youth ministers that were found in this study. In the area of education, over ninety-two percent of those student ministers who took the survey had a college degree or above. Seven percent involved in student ministry only had a high school diploma. Of the post high school survey participants, almost forty-six percent had finished college, about forty percent had finished their masters and almost seven percent were either working on or had finished their doctorate. Higher education, based on the responses of this survey, seemed to be a vital aspect of vocational ministry in the area of Southern Baptist churches in the United States. Church size was also considered in the survey. Churches ranging from zero to three hundred members made up almost sixty-seven percent of the respondents, leaving about thirty-three percent in churches with a total weekly attendance of over three hundred. The church size that had the largest percentage of survey participants was two hundred to three hundred in attendance in the weekly worship service. This group of participants was almost nineteen percent of those who filled out a survey. There were only 10 churches out of 159 churches whose average weekly worship attendance was over 1000. The student minister’s length of service at the current church in which they serve was relatively short. When combining the one to two year responders with the three to five year responders, there were fifty-six percent of the respondents serving at their current church for five years or fewer. The number of participants who were serving at their churches from six to ten years was almost twenty-four percent, amounting to less than half of those of the survey participants who had served one to five years. Based on these results, it appears that long tenure
at a given church is hard to accomplish in student ministry. Almost eighty percent of the survey respondents have been working at their current church fewer than ten years.

In looking for specific changes in discussions, or mindset changes, the author has selected many questions to analyze. Each question will be reviewed and compared to general aging characteristics as well as independent patterns not seen in the chart but seen in student ministers throughout the ageing process.

Key Focus of the Job

The first question to be considered in this section is: “What is the key focus of your job?” The options that were available from which to choose: mentoring youth worker, coaching parents of teens, hanging out with teens (relationship building), teaching teens, managing the youth ministry and other. In this question, the information given can help determine the priorities of student ministers in various time frames.

The first significant finding from these results was that only two student ministers checked that the key focus of their job was coaching parents of teens. With all of the current discussions on family ministry, the author thought that more student pastors would see this as a key focus of their position. When adding the components of teaching, hanging out, coaching and mentoring into one category, and recognizing each of those as a part of discipleship, groups from thirty years old until fifty-nine years old listed discipleship as the most important and totaled over fifty percent. Only the twenty to twenty-nine year old group (43%) and the sixty to sixty-nine year old group (20%) listed that combined category under fifty percent.
8. What is the key focus of your job?

**OTHER:**
1. I would say that the key focus is in presenting the Gospel throughout so, the gospel emphasis is placed in and upon entirety of the ministry.
2. Lol! All the above! Mostly though Relationship Building with Students.
3. Disciple Making
4. Disciple Teens and Youth Workers
5. All the above

---

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Focus</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mentoring</td>
<td>3</td>
</tr>
<tr>
<td>Coaching</td>
<td>0</td>
</tr>
<tr>
<td>Hanging</td>
<td>4</td>
</tr>
<tr>
<td>Teaching</td>
<td>17</td>
</tr>
<tr>
<td>Managing</td>
<td>12</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>38</td>
</tr>
</tbody>
</table>

Youth Pastors Age 40-49

---

**OTHER:**
1. Starting a youth ministry
2. associate pastor - general youth among other ministries

---

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Focus</th>
<th>no. pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mentoring</td>
<td>2</td>
</tr>
<tr>
<td>Coaching</td>
<td>1</td>
</tr>
<tr>
<td>Hanging</td>
<td>1</td>
</tr>
<tr>
<td>Teaching</td>
<td>5</td>
</tr>
<tr>
<td>Managing</td>
<td>7</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>

Youth Pastors Age 50-59

---

**OTHER:**
1. all the above
2. All the above
3. Discipling youth to be leaders

---

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Focus</th>
<th>no. pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mentoring</td>
<td>0</td>
</tr>
<tr>
<td>Coaching</td>
<td>0</td>
</tr>
<tr>
<td>Hanging</td>
<td>0</td>
</tr>
<tr>
<td>Teaching</td>
<td>1</td>
</tr>
<tr>
<td>Managing</td>
<td>3</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>5</td>
</tr>
</tbody>
</table>

Youth Pastors Age 60-69

---

**OTHER:**
There was not Other comments in the 60-69 age range

---

Figure 3. Key Focus of your Job.

82
The focus of managing the student ministry indicated a fairly consistent result across each age bracket. The two standouts in this category were the forty to forty-nine year olds and the sixty to sixty-nine year olds. Only thirty-two percent of the forty to forty-nine year olds stated that management was a key focus of their job. This was the least amount checked by any group in the survey for the key focus being management. The author has hypothesized this may be connected to their experience due to the fact that most student ministers who are in their forties would have many years of ministry experience. In their forties, a student minister would have had time to build organizational systems, and to have a better understanding of how to do things in ministry, thus taking less time for management. Management of student ministry rises slightly in the fifties to fifty-nine year old bracket; however, it skyrockets in the sixty to sixty-nine year old bracket at sixty percent, possibly because the older student minister is spending more time managing volunteers. Wesley Black states, "They sense more respect from the youth leaders and develop more confidence in leading the volunteers in ministry."124 With more confidence in their leadership, and a better understanding of how the student minister has aged, the older student minister is in a position of sharing the “lime light” of responsibility. Black goes on to note, "The older youth minister sees the volunteers as partners in ministry rather than helpers for activities."125 This understanding of honor and sharing the stage helps an older youth minister to operate his ministry as a team.

The last category of student ministers, the sixty to sixty-nine year olds, only checked three categories: managing (sixty percent), hanging out (twenty percent) and teaching (twenty percent). This result could be because there were only five responders of this age, but it also may be that once a student minister reaches this age, they have focused their ministry on what they

125 Ibid.
consider to be most important. As an older student minister, it is possible he could have worked through many stages of aging and in doing so, has increased his organizational skills and streamlined what he feels is important in these last years of ministry. The older student minister would defer to doing what he feels works, based on experience. This could connect to the aspect of older student ministers having experience and wisdom in operating a student ministry.

In the age bracket of forty to forty-nine, the category of hanging out with teens (relationship building) jumped more than fifty percent, from four percent in both age brackets twenty to twenty nine and age brackets thirty to thirty nine, to ten percent. This corresponds with the other research in which student ministers begin to feel that they are aging out of student ministry at this age. Spending more time to get to know the student on a more personal level would help the student minister increase his understanding of the students’ world as he, the student minister, is aging. In relationship building there are also more opportunities for openness when youth ministers hang out with teens. "Older youth ministers feel less threatened by teenage rejection or acceptance."\(^{126}\)

In a world where the assumption is the older student minister may not want to spend time with teens, (because he is not cool enough anymore); when the fear of rejection is gone, the risk is gone also.

**Perceptions from the Student Minister**

The next two questions (questions nine and ten) on the survey focus on how the student minister would like the pastor of the church to treat him while also considering the way the student minister feels the pastor treats him.

\(^{126}\) Black, *An Introduction to Youth Ministry*, 181.
9. I would desire my role with my pastor to be as his/her:

- **ROLE**:
  - Co-worker
  - Friend
  - Mentor
  - Employee
  - Associate Pastor
  - Other

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th></th>
<th>20-29</th>
<th>30-39</th>
<th>40-49</th>
<th>50-59</th>
<th>60-69</th>
</tr>
</thead>
<tbody>
<tr>
<td>Co-worker</td>
<td>2</td>
<td>11</td>
<td>12</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Friend</td>
<td>7</td>
<td>16</td>
<td>9</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Mentor</td>
<td>6</td>
<td>15</td>
<td>3</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Employee</td>
<td>1</td>
<td>0</td>
<td>6</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Associate Pastor</td>
<td>5</td>
<td>20</td>
<td>14</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
<td>7</td>
<td>38</td>
<td>2</td>
<td>5</td>
</tr>
</tbody>
</table>

**OTHER**:

1. Once again. I believe that there is some validity in all of the answer choices, especially in most Southern Baptist life, which has a non-elder driven ecclesiology.
2. he be my mentor
3. Co-worker / Friend and Mentor
4. Disciple/Mentee
5. Fellow Elder

**Figure 4. Desire for pastor to see student pastor as:**
10. I feel the way the pastor sees me is as his/her:

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age</th>
<th>Pastor see no. pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-29</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Co-worker 5</td>
</tr>
<tr>
<td></td>
<td>Friend 7</td>
</tr>
<tr>
<td></td>
<td>Mentor 3</td>
</tr>
<tr>
<td></td>
<td>Employee 4</td>
</tr>
<tr>
<td></td>
<td>Associate 6</td>
</tr>
<tr>
<td></td>
<td>Other 3</td>
</tr>
<tr>
<td></td>
<td>26</td>
</tr>
</tbody>
</table>

**OTHER:**

1. As with the previous two posts there is some validity in all the answers. We do not have a pastor currently
2. Not sure

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age</th>
<th>Pastor see no. pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>30-39</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Co-worker 13</td>
</tr>
<tr>
<td></td>
<td>Friend 15</td>
</tr>
<tr>
<td></td>
<td>Mentor 2</td>
</tr>
<tr>
<td></td>
<td>Employee 19</td>
</tr>
<tr>
<td></td>
<td>Associate Pastor 16</td>
</tr>
<tr>
<td></td>
<td>Other 4</td>
</tr>
<tr>
<td></td>
<td>69</td>
</tr>
</tbody>
</table>

**OTHER:**

1. Friend & Ministry partner
2. Co-worker, Friend, Mentor
3. Fellow Elder
4. Currently without a pastor

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age</th>
<th>Pastor see no. pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>40-49</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Co-worker 11</td>
</tr>
<tr>
<td></td>
<td>Friend 9</td>
</tr>
<tr>
<td></td>
<td>Mentor 0</td>
</tr>
<tr>
<td></td>
<td>Employee 5</td>
</tr>
<tr>
<td></td>
<td>Associate Pastor 10</td>
</tr>
<tr>
<td></td>
<td>Other 3</td>
</tr>
<tr>
<td></td>
<td>38</td>
</tr>
</tbody>
</table>

**OTHER:**

1. We have no current pastor
2. Helper
3. No permanent pastor currently

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age</th>
<th>Pastor see no. pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>50-59</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Co-worker 4</td>
</tr>
<tr>
<td></td>
<td>Friend 5</td>
</tr>
<tr>
<td></td>
<td>Mentor 0</td>
</tr>
<tr>
<td></td>
<td>Employee 3</td>
</tr>
<tr>
<td></td>
<td>Associate 6</td>
</tr>
<tr>
<td></td>
<td>Other 2</td>
</tr>
<tr>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>

**OTHER:**

1. Left blank
2. I am also Pastor

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age</th>
<th>Pastor see no. pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>60-69</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Co-worker 1</td>
</tr>
<tr>
<td></td>
<td>Friend 2</td>
</tr>
<tr>
<td></td>
<td>Mentor 0</td>
</tr>
<tr>
<td></td>
<td>Employee 0</td>
</tr>
<tr>
<td></td>
<td>Associate 2</td>
</tr>
<tr>
<td></td>
<td>Other 0</td>
</tr>
<tr>
<td></td>
<td>5</td>
</tr>
</tbody>
</table>

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age</th>
<th>Pastor see no. pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Co-worker 10</td>
</tr>
<tr>
<td></td>
<td>Friend 40</td>
</tr>
<tr>
<td></td>
<td>Mentor 0</td>
</tr>
<tr>
<td></td>
<td>Employee 0</td>
</tr>
<tr>
<td></td>
<td>Associate Pastor 40</td>
</tr>
<tr>
<td></td>
<td>Other 0</td>
</tr>
</tbody>
</table>

**OTHER:**

1. Left blank
2. I am also Pastor

---

Figure 5. Student Minister’s perspective on how pastor sees him.
The contrast of these two questions recognizes a difference between a desire and a perception. In the category of a student minister from twenty to forty-nine years old, more student ministers had a desire to be seen as an associate pastor by the pastor, than the student ministers felt the pastor treated him as an associate pastor. For ages fifty years old and up, more student pastors believed that their pastor saw them as an associate pastor, as compared to the student pastors’ desire for the pastor to see them in that manner. This indicates a trend that younger student ministers would like to be seen as an associate pastor of the church they serve. For reasons this survey does not explore, the younger than fifty-year-old student ministers do not feel they have the same respect as older student ministers, whereas the fifty and over student minister reports that he believes he is perceived as an associate pastor more by his pastor than he is expecting. This difference may be in regard to the preconceived ideas that student ministers are just ministers in training, or that they just play games with the students and are not taken seriously by the pastor. It also could connect to the responsibilities and respectability that a student minister carries within a church. Whatever the case, the role of associate pastor of a church seems to be more recognized in the older student minister.

On the perception of being an employee, in every category excluding the sixty to sixty-nine year old category, the student minister wanted to be viewed less of an employee on staff, than the way he thought the pastor perceived him. There is a trend that the older the student minister is, the less he feels like the pastor sees him as an employee, (with the exception of the first age bracket of twenty to twenty-nine). This does seem to say that age has something to do with how a pastor sees the student minister. The older the student minister, the more the pastor will see him as a pastor of the church rather than as just a minor staff member.
Wesley Black states, "The older youth minister is seen as a trusted adviser and counselor by the parents as well as by the youth." As a student minister ages and is seen more as an adult as compared to a big kid, both youth, parents and pastors will have more respect for him and the role of pastor at the church; some of this respect will come with age and will take time. Other aspects of gaining respect as a pastor will be given with good decisions. A younger student minister who wants to move away from an “employee” status to “pastor” status must show integrity, have consistent work habits, and be responsible with the students in his care.

The friendship component of the two questions is consistent in each category from how the student minister would like to be seen by the pastor and how the student minister thinks the pastor sees him. The exception with the friendship component was the fifty to fifty-nine year old student pastor. In one case, the student pastor felt that the pastor saw the relationship more as a friendship, ten percent more, than the student pastor felt the pastor felt about him. This consistency could be from the fact that we form friendships all of our life. The pastor/student minister relationship will also experience changes just as other relationships go through changes. In a subordinate role as student minister, there is an opportunity for the student minister to be viewed differently from the initial meeting, to the early years and then over several years of service.

In comparison of questions nine and ten, how a student minister would like to be perceived by his pastor and how a student minister feels he is perceived by his pastor, one scripture brings this into balance. Jesus said in Luke, "But when you are invited, go and recline in the lowest place, so that when the one who invited you comes, he will say to you, Friend, move up higher.‘ You will then be honored in the presence of all the other guests.” (Luke 14:10).

---

A younger student minister should be patient and be content with being seen as an employee or as a guy who hangs out with teens. He should work hard, make good decisions, and as he continues, the pastor and the congregation will begin to recognize his pastor’s heart and ultimately, his pastoral authority.

Planning in Student Ministry

Figure 6. Time spent daily on youth ministry planning.
The length of time a student minister spends in planning for the student ministry was also considered; above are the charts regarding the amount of time spent planning as based on the age brackets.

Student ministers were asked to estimate in ten percent increments, how much time they spent during the day in youth ministry planning. When looking at the previous graphs, it is clear that the older a person, as they serve in student ministry, the less time they spend in daily planning for student ministry. When comparing and adding together the ten percent through the thirty percent, you see the amount of time increasing for the amount of planning, as the student minister ages, they are spending less time in planning. A student minister would be spending less time planning because of their experience as a student minister, but also because of maturity in life in general. This question does not take into effect what is being planned or how creative or different the planning is; it is just considering the amount of time being spent. It does appear that a student minister will become more time efficient with planning student ministry as they age.

The question which asked about the percentage of the student minister’s day that is spent on other staff responsibilities shows that for the twenty to forty year old range, the most selected answer is twenty to thirty percent. The twenty to thirty percent of the day selection then drops for the next two age brackets of student ministers. The forty to forty-nine year old age range drops to twenty-two percent and the fifty to fifty-nine year age range drops to ten percent. The amount of the day spent on other staff responsibilities increases to twenty percent for the student pastors who are age sixty to sixty-nine, but for that age bracket, the ten percent to twenty percent of the day spent on other staff responsibilities jumps to forty percent.
13. What percentage of your day is spent on other staff responsibilities?

Figure 7. Time spent on other staff responsibilities.
In general, when looking at the overall pattern in the question on what percentage of the day a student minister will spend on other staff responsibilities and making comparisons, as well as grouping some percentage categories together, there is a pattern that the older staff member does spend less of his day involved in other staff responsibilities. There are undoubtedly some reasons that this downgrade of responsibility in time may occur, but the author does not have a way to know for sure without further surveys or without follow-up questions.

The author can only speculate on why this amount of time on planning seems to decrease with age. One possibility would be that merely by experience the student minister is able to move further away from general duties of the church and focus more on the student ministry. Another theory is that the older student minister finds himself in a larger church and consequently, he needs more time to spend on student ministry and less time on other aspects of the general ministry. In reading some of the survey’s short answer questions, several times the statement, “Keep the main thing, the main thing” occurred. One other option is, as student ministers are aging, they are able to readjust priorities in their lives and in those adjustments, readjust priorities in their student ministries also.

**Lessons Learned**

Question sixteen of the survey was short answer anecdotal and cannot be graphed in the way other questions are graphed. Short answer questions allowed for the participant to interact with the question based on their views rather than based on the author’s predetermined choices. Due to the answers given in written form, the answers had to be reviewed by reading all responses and looking for similarities. The author took the commonality of answers in each age bracket and compared them to the chart in chapter three for any corresponding elements in aging as seen
within developmental psychology. The author also contemplated any patterns that a youth minister age bracket might have that would not be seen within developmental characteristics.

Question sixteen asked the participants to write down any lessons they had learned in student ministry that they thought would merit passing on to others in student ministry. As a review was made of the questions and patterns were detected, questions were graded in the pattern categories. Patterns were generated by each individual age bracket and not generated by all of the age brackets together. Those patterns were then compared to the chart, Synopsis of Age Development Characteristics, (see fig. 2), for any correlations between the two. Additionally, in each age bracket for question sixteen, the other patterns were discussed.

Of one note of interest, no one in the survey gave any advice about being involved in the schools that their teenagers attended, except for one comment about going to sporting events in which the students participated. In that one comment, the person encouraged the student pastor to sit with the parents of the teen, building a relationship with them. This was a significant change in student ministry from twenty years ago when student ministers were encouraged to go to games, start Bible studies, substitute teach, and volunteer in order to get into the schools. The author does not know why this was not a topic mentioned, even though the author has some theories. One reason for this reduction in school contact could connect with the school shootings which have tightened the security in so many schools due to recent threats and incidents. Another reason may be the separation of church and state considerations which could have played a role in this not being mentioned in advice to other student pastors. These are just two possible reasons for the lack of school involvement in the advice a student minister would give; there are sure to be many more, but the examination of those reasons are beyond the scope of this thesis.
The first age bracket in the chart, “Synopsis of Age Development Characteristics” “(see fig. 2),” is that of the twenty to twenty-nine year old student minister. The primary bullet point in this chart, observed in this age bracket, is: “learning to apply or adjust formal training/teaching.” The themes that emerge when reviewing this age bracket questions include: planning, flexibility, training others, and caring about others. Each of these larger characteristics, drawn from the survey responses, seems to point to the concept of learning to apply their formal training. Based on the responses given by the twenty to twenty-nine year old student ministers, you clearly see an adjustment to the ministry from the formal schooling to actually apply student ministry on a day-to-day real basis.

The thirty to thirty-nine year old bracket seems to correlate to part of Daniel Levinson’s description of this age bracket. Raymond Hill and Edwin Miller in a journal article, “Job Change and the Middle Seasons of a Man's Life,” says of this age, “With a reworked version of his initial life structure, the man is now ready to seek order, stability, security and control. He wants to make deeper commitments and invest more of himself into work, family, and other valued activities.” When looking at the patterns of the answers for this age bracket, they seem to show this idea of management and investment in people.

The prime theme was that of integrity for the thirty to thirty-nine year olds, in the response to question sixteen, “What significant ministry lesson have you learned that you would like to pass on to others?” Respondents had over eight responses that focused on some area of integrity in life or ministry. One respondent said, “Accountability in all aspects of life and ministry is key.” Another respondent stated, “Fight to maintain your integrity and set stern

boundaries for your personal and family time.” Once again, the author does not know where the motivation is to include this specific mention of integrity, whether by mistakes made by the respondents or something they have seen in someone else, or just a readjusting of life principles, but this was a key theme in the age bracket of thirty to thirty-nine year olds.

Additional advice that this age bracket of student ministers provides, to other student ministers, include: building a team, the role of parents and equipping parents, and relationship building with students. It is in this thirty to thirty-nine year old age bracket that we can see the concern for parents in training and the Biblical fact that the parents are in charge of the students. It is also in this age bracket that many student pastors have become parents and in a few short years, they will have their own biological offspring participating in their student ministry. Building a team also has many positive results, and at this middle age bracket more than the younger one, team development is given a high priority. One student minister said, “You can't be all things to all people. Because of that, you can't build your ministry around yourself. Identify your strengths and surround yourself with individuals whose strengths are your weaknesses!” This quote from the survey shows an understanding of the importance of a team and the moving away of what is called the “Messiah Complex;” that feeling that I have to and should do it all, in student ministry. As the student minister recognizes his need to change his viewpoint on being the sole leader, he will increase his desire to be a team builder, allowing him to appreciate the assistance in reaching and serving the students.

The significance of a strong relationship with students was also a concern for this age bracket. The relationship of student minister to student will generally change, from a student minister who seems like a peer, to a student minister who seems like an older brother or father to the students. One student minister said in his response on the survey, “While it's important to
relate to your students, it's important to not sacrifice your influence for popularity. Even a slightly nerdy student pastor pouring into kids is more effective than the coolest guy who just wants the students to like him and never gets deep with those students”. As he is age thirty to thirty-nine a change in how a student minister relates to students is happening. Relationships with students is still there, but the student minister is beginning to not be as “cool” and he will find that he is now in a cross-cultural world of ministry, where he is living in one culture and ministering to a different culture.

There are two other considerations to point out from the responses in this bracket. The respondents indicated that discipleship was the smallest theme that was reported in this bracket of thirty to thirty-nine year old student ministers. Having a smaller indication of discipleship is not implying the lack of importance; instead it is just to note that there were only about four specific comments out of over sixty responses. Another observation noted is this age bracket related some statements about being hurt in ministry; this is a reality in student ministry which is often very challenging. In many cases, it may take several years before the harsh reality of student ministry settles in and as hurts occur, it may lead to some apprehension. Some of those hurts can begin to erode a person’s confidence, but it can also help foster a person into developing more areas of strength, if they allow God to make the improvements.

There are several particularities that are seen in the age from forty to forty-nine year old for student ministers. These elements do not fit directly with the Age Development Characteristics Chart, but there are some correlations with this age bracket characteristics and the priorities, based on this question in the survey. In the Age Development Characteristics chart, a reference is made to an evaluation of success and a search for meaning in ministry. In the question in the survey, on what lessons a student pastor has learned that he would want to pass
on to others, the response of discipleship is the highest response rate from this age bracket. One respondent said, “Concentrate on growing disciples and not growing your numbers. God will send them to you if you are growing what He has entrusted you with.” The understanding of disciple-making was the strongest pattern in this question, which shows a potential goal in terms of evaluation of what a successful student ministry needs to have.

The next section which was significant in this age bracket was the issue of family and protecting the student minister’s family. When connected to the responses that focused on priorities and principles, this age of forty to forty-nine, a concern for life is identified; desiring to do right and make sure his family is not neglected. It is a refocus of what is important in the life of a student minister. It is commendable for a student minister to look for protection for himself and his family as opposed to sacrificing it all for his ministry.

One last statement that was made was “Don’t try to be the biggest or coolest kid in the youth group. God didn't put you where you are to be one of the gang, he put you there to lead them to know Him, to grow in Him, and lead others to Him. You can't mentor them if they don't see you in that role.” This recognition matches with the statement in the Synopsis of Age Development Characteristics chart (see fig. 2) with the statement: “gives up the tyranny of the external evaluations.” This age bracket begins to see their role as being more than just about them and their connection with students because they totally understand the culture of students; instead this age bracket begins to learn the necessity of being real with students and use the core of who they are to build relationships with and disciple students.

Understanding and helping others was the key characteristic in the fifty to fifty-nine year old student minister. In the chart, Synopsis of Age Development Characteristics, several responses are noteworthy. During this age bracket, an important recognition is a desire to
develop and encourage leaders as well as to help others with conflict resolution. The main emphasis for the response to the question, what significant ministry lesson have you learned that you would like to pass on, was that of relationships and mentoring as well as discipleship. Focusing on relationships is in direct correlation to these two observations. There were a few times in the response to the question that the idea or phase came across, “it’s about relationships.” Good discipleship and mentoring is built on good relationships. The responses in a student pastor’s life indicate where this priority in age development complements the discipleship mentoring relationship.

In the sixty to sixty-nine year old category, relationship development was the key focus. This was a small sampling, but three of the five respondents said something about relationships with students and there is nothing specifically stated about discipleship. The author noticed that discipleship is not mentioned by anyone of the five student ministers, possibly because by that age in ministry, a person realizes that discipleship occurs all the time in relationships, not just during a Bible study. If that is the case, then older student ministers would have a better handle on the relationship driven discipleship; due to their longevity they can observe the growth occurring.

**Definition of Successful Ministry**

The next question to consider in the review of the survey questions is question seventeen, which states, “How has your definition of successful youth ministry changed or evolved over the years?” The first pattern noticed over all age groups was that their early focus on student ministry was in looking at numerical success. Over and over, the thought of how many students participated in weekly programs such as Sunday School, Sunday night or Wednesday night, or attended the best student game night, seemed to be how many student ministers started
measuring success in student ministry. By the time they filled out this survey, none of the responders still believed that numbers was the way to judge success in student ministry. This is a positive result, because this means that even the younger student ministers have made the change in priority from numbers being important to discipleship.

In the twenty to twenty-nine year old bracket, the recurring theme was that of discipleship and relationships. For this age group, the term of discipleship was built on keywords such as: following Jesus, public professions of faith and students who go on to love God faithfully. Team building and parent ministry is lacking in this age brackets response to the successful youth ministry question.

There were several trends in the response from the thirty to thirty-nine year old student ministers. First, there was not as much emphasis on discipleship and this group also had rejected numbers as the prime way to measure success in student ministry. Three new areas were prominent in the responses by student ministers in this age bracket. Those three areas included the need for volunteers, team building and the importance of parents in the life of the student and student ministry. The transition from a focus on numbers to having others involved was expressed by one student pastor when he said, “When I started I was more of the "lone-ranger" style pastor. I didn't want parents or other adults as support and leaders. Years of heartache and heartburn and I have finally discovered the secret to student ministry... I spend a lot of my time now preparing my leadership to handle as many issues as they are able. Small Group focus is the key.” Another student pastor listed it this way in his response to this question, “Caring adult + students = good ministry!” At this point, in this age bracket of student ministers’ lives, they have moved very much away from the “lone ranger” approach to appreciating working with others as they work with students.
When looking at the inclusion of parents in the answers to this survey question, it is at this age bracket that parents received the consideration for success in student ministry. Recognizing parents as a part of the discipleship and training of their teenager is sparse or absent from all other age brackets. From a biblical basis, the training of a child is the parents’ responsibility, and the church is a place to support that God-given right of the parent. There are plenty of scriptures that give credence to that principle of parental authority and training. One verse in the Old Testament says, “Imprint these words of mine on your hearts and minds, bind them as a sign on your hands, and let them be a symbol on your foreheads. Teach them to your children, talking about them when you sit in your house and when you walk along the road, when you lie down and when you get up.” (Deut. 11:18-19).

There are various reasons for this lack of emphasis on the parents being involved in the statements made by student pastors. For the twenty something student minister, the concept of children and parent responsibilities is either lacking or is in the infant stage, recognizing the student ministers’ personal life does not involve child rearing. The acknowledgement of parents being responsible for their teenager at this age bracket of student minister is just theory; they do not have an older child or teen in their family. In considering those in the thirty-year-old age bracket, many have now been blessed with having a teenager in their own home. Processing reality from theory on how difficult it is to raise a teenager is beginning to be realized by this group. The thirty-year-old age bracket student minister can now personally identify with parents and the struggle of having adolescents. They are more comfortable with parents of teens than a twenty-five-year student pastor would be and allows this group of student ministers to develop ministry to and with parents of teenagers.
The lack of references to parents in the forties, fifties and sixties, is not as clear to understand. The author surmises that for this age bracket, having parents involved in their ministry may have become more natural and listing parents in the answer at this time did not occur to those taking the survey. One other consideration is that the student ministers in these last three age brackets recognize that parent involvement in the lives of students is hard to establish. Many parents want to delegate the spiritual development of their teens to the student pastor and student minister and if the church staff does not see the need or build the programing to equip parents for discipleship, it is harder for the student minister to do. If there is a vacuum in leadership in the home, and if a majority of parents defer the spiritual training to the church, the student minister will find themselves looking for other ways to disciple students. One student pastor gives a good warning in not having great parent involvement in student ministry when he stated, “Without parental involvement, there is no youth ministry.” This area is one area that could use further study to strengthen parental involvement and disciple teens.

The distinctions of the last three age brackets are fairly clear. The ministry focus for the forty to forty-nine year old age bracket was on discipleship and relationships with teens. One student minister's response was, “My success has come by making myself available to my kids anytime and just relating to the students means more than you'll ever realize.” When considering the process of discipleship and relationships, in the forties age bracket many of the answers connected those two components. Unlike the younger groups, those in their forties, the correlation between discipleship and relationship is being made.

A distinction in the fifty to fifty-nine year old bracket began to emerge in their response to how their definition of successful student ministry has changed over the years. This distinction was focused on how teens that had progressed through their student ministry were walking in the
faith after graduation. Discipleship growth for the students was still a concern for the student ministers in this age group. Student ministers wanted their students to grow in Christ, but the theme became evident that the student ministers measured effectiveness by their students staying with their faith into adulthood. There was similar response from the sixty to sixty-nine year old survey respondents.

Differences in three age brackets could be seen in the response to the question about how a student minister’s view had changed in student ministry over the years. For those student ministers going through their twenties, there was an understanding that spiritual growth rather than numbers is important. In the thirties, this desire for spiritual growth and discipleship matured to the recognition that a leadership team is needed for spiritual growth to occur in a student’s life. This team included parents as wells as other volunteers in the process. There is a stronger connection in the forty to forty-nine year old bracket with relationships being important to the discipleship process. And last, the fifty and above groups in the survey begin to look past the teen years for success and observe how many teens are living the Christian life after adolescent ministry and into adulthood.

**Knowledge of Youth Culture While Aging**

The next question to be considered was question eighteen in the survey. This question dealt with the understanding of youth culture and seeing how that understanding is diminished or enhanced with the age of the student minister.
18. Pick the statement below that best describes how you feel about your understanding of youth culture.

**20-29 OTHER:**
1. Youth Culture changes daily... The only way to understand it is to actively hang out with youth!

**DATA SUMMARY:**
- **Youth Pastors Age 20-29**
  - Must 25%
  - Have to study 30%
  - Can't keep up 15%
  - Other 28%

**30-39 OTHER:**
1. The kids don't need me to keep up with youth culture, they need me to follow the biblical mandate to love and teach them
2. I have the kids teach me. I know I'm not cool anymore, oh well. I do however, try to "keep up" enough to make conversations. I do the same thing with sports and the weather with adults. If I know my kids are in to XYZ I'll dig into them to relate with them and help them think biblically about it.
3. Other than understanding the pressures they currently face I don't see a huge need to keep up with the trends of this week's youth culture.

**40-49 OTHER:**
1. I keep up with recent trends and 'pop' culture, but the key and core issues do not change.
2. I try to keep up with trends in youth culture, but recognize that the basic needs are still the same.
3. I find myself dealing with the trends in youth culture later than most because of where I minister

**DATA SUMMARY:**
- **Youth Pastors Age 40-49**
  - Must 43%
  - Have to study 24%
  - Can't keep up 14%
  - Other 12%

**50-59 OTHER:**
1. I don't think knowing youth culture is as important as knowing your youth.
2. Unless you're a kid, you better study, and I do.
3. It is not like yesterday, but neither is our world
4. I learn what I can but it is not a focus

**DATA SUMMARY:**
- **Youth Pastors Age 50-59**
  - Must 40%
  - Have to study 24%
  - Can't keep up 12%
  - Other 10%

---

**Figure 8. Understanding Youth Culture.**
When looking at the graph, it is clear, (until the sixty to sixty-nine year old group), that the older a student minister becomes, the more time and effort will be needed to understand the ever changing youth culture. The drop is significant from student ministers in their twenties to student ministers in their thirties (with an almost twenty percent drop). There is another twenty percent drop from student ministers in their thirties as compared to student ministers in their forties. The drop from forties to the group in the fifty to fifty-nine age group is only two percent down from the forties age group. In considering these decline in percentages, a student minister of any age must realize that as they are aging, and the older that they become, the more prevalent it is that they will be in a cross-cultural setting. Like other groups in a cross-cultural setting, the leader must work harder to understand the culture in which he is called to work; additionally, the student pastor does not have to fully understand the students’ culture. An aging minister can continue being very effective without understanding the ever changing world of youth culture. As one student minister stated in the survey, “I try to keep up with trends in youth culture, but recognize that the basic needs are still the same.”

**The Student Relation Factor**

The role of student minister does not change for a person who is committed to the “lifer” concept of student ministry, but how he relates to teens can change. Question nineteen of the survey was provided to see what those changes would look like. The optional answers to choose from include: peer, mentor, parent and other. The author recognizes that other groupings could have been formulated, but along with the three responses was a fourth choice for other. In the choice for other, there was a blank for student pastors to create a different category or to express the blend they may feel in roles if they found it hard to choose just one. When considering the results, it is clear to see, even with the other category considered, that a progression from mentor
to parent takes place as a student minister ages. Once again, the exception in this age
classification occurs in the over sixty group. The author feels that is because of the small
sampling of student ministers over sixty.

Figure 9. How Student Pastor relates to students (Ages 20-49).
19. I feel that the manner in which I relate to teens at this phase of my ministry is as a: (Continued from previous page)

Figure 10. How Student Pastor relates to students (Ages 50-69).

The recognition of this trend has advantages to both the aging student minister and to a church that is looking for a student minister. To the student minister, it allows him to see how his role will change in the future (if he chooses to stay in student ministry for the “long haul”). For a church search committee looking for a student minister, this understanding can be beneficial for them as they work together in selecting a student minister that will correlate with the dynamics of their church. Defining the terms peer and mentor, as connected to being a youth pastor, could help a committee as they gather and review applications. The information and terms can also be valuable to discussions as a preface to developing a candidate profile and job description for a student minister.
Student Minister Looking Ahead Ten Years

The next question for discussion is question twenty three, which asked where the student pastor would see himself ten years from now. Options given were: youth ministry, associate pastor, senior pastor, missionary, youth evangelist, convention speaker, and college professor, youth specialist, out of ministry, retired or other. The author wanted to see the change in attitude of a student pastor as he aged. The question of concern is how many younger student ministers are looking to be in student ministry all of their lives, as opposed to how many are looking to change vocations later in life. In other words, are they seeking to be a “lifer”, a person who stays in it for the long haul, or “stepping stone”, one who uses the student ministry to enter ministry, but with a clear idea of moving to another position within the church. The author has a preference for the “lifer” concept, but also recognizes that many who enter student ministry do so with the idea of working in student ministry all their life, but God may change the plans of a “lifer” student minister and move him to another position in the church. God is in control and needs to be in control of each student minister; God has a right to move the playing pieces as he sees fit.
23. Where do you see yourself 10 years from now?

**Table:**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>No. Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth pastor</td>
<td>15</td>
</tr>
<tr>
<td>Associate pastor</td>
<td>2</td>
</tr>
<tr>
<td>Senior pastor</td>
<td>1</td>
</tr>
<tr>
<td>Missionary</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>26</td>
</tr>
</tbody>
</table>

**Figure 11.** Where a Student Minister sees himself in 10 years (Age 20-29)

**OTHER:**

1. Still in youth ministry, but doing some youth convention speaking
2. Associate pastor at a church in an area other than youth
3. I seriously have no idea.
4. Either 1 or 3
5. Senior pastor of a church, or solo pastor
6. Children's Ministry Director
7. Don't really have a clear idea.
23. Where do you see yourself 10 years from now (Continued)?

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age/Role</th>
<th>No. Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>30-39</td>
<td>8</td>
</tr>
<tr>
<td>youth</td>
<td>21</td>
</tr>
<tr>
<td>assoc pastor</td>
<td>8</td>
</tr>
<tr>
<td>senior</td>
<td>14</td>
</tr>
<tr>
<td>missionary</td>
<td>6</td>
</tr>
<tr>
<td>youth</td>
<td>0</td>
</tr>
<tr>
<td>convention</td>
<td>1</td>
</tr>
<tr>
<td>college</td>
<td>2</td>
</tr>
<tr>
<td>youth</td>
<td>0</td>
</tr>
<tr>
<td>out of</td>
<td>1</td>
</tr>
<tr>
<td>retired</td>
<td>0</td>
</tr>
<tr>
<td>other</td>
<td>18</td>
</tr>
<tr>
<td>total</td>
<td>89</td>
</tr>
</tbody>
</table>

**OTHER:**

1. On Sabbatical
2. Pastor - For the last few months, it has seemed like God is beginning to open my heart to becoming a Senior Pastor even though I thought I would do youth ministry forever.
3. Still in Ministry but a few of these options could take place.
4. Overseeing/Vision casting for Family Ministry
5. Administering youth ministry or church business administrator
6. Worship Pastor/Youth Minister
7. Church Planter
8. An Elder of some sort. This may be as a Sr. Pastor or at an Associate level.
9. Who knows
10. working at a camp in some capacity.
11. Either still in youth ministry or a senior pastor
12. Wherever God wants me
13. I will likely not be in youth ministry. I may be a professor. I’m considering work in the private sector. I hope to be a non-paid pastor as part of an elder team. Youth ministry has refined my understanding of pastoral ministry and the utter-necessity of a team approach to ministry with, whenever possible, a plurality of pastors.
14. hopefully continuing to be the Lead Sound Technician (my second ministry here at church)
15. Church planter
16. Music Ministry
17. Ministry
18. youth ministry

**Figure 12. Where a Student Minister sees himself in 10 years (Age 30-39)**
23. Where do you see yourself 10 years from now (Continued)?

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>No. of Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>40-49</td>
<td></td>
</tr>
<tr>
<td>50-59</td>
<td></td>
</tr>
</tbody>
</table>

**OTHER:**

1. Not sure. Debating between pastor or as a school teacher (that’s what my college degree is in).
2. family minister
3. No clue
4. Senior pastor of a church, or solo pastor
5. Senior pastor of a church, or solo pastor
6. Advisor/Mentor to younger youth minister
7. No prerequisite. Wherever God places me
8. college minister who has ties to the youth ministry
9. Not sure
10. not sure
11. Pastor of Church Missions

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>No. of Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>50-59</td>
<td></td>
</tr>
</tbody>
</table>

**OTHER:**

1. some aspect of youth ministry
2. Associate Pastor mentoring our Youth Ministers.
3. I’ll be retired but still in youth ministry
5. urban missions, emphasis on children and youth or at something missional in the USA
6. serving God’s kingdom within the local church
7. Don’t really know. I am 59 years old.

Figure 13. Where a Student Minister sees himself in 10 years (Age 40-59)
23. Where do you see yourself 10 years from now (Continued)?

In the answers to the question, where do you see yourself in ten years, there is a clear decline in the percentage of people who feel they will still be in student ministry. Almost sixty percent of the twenty to twenty-nine year old survey respondents felt that they would still be in student ministry in ten years. The thirty to thirty-nine and the forty to forty-nine respondents were just about equal at about thirty percent feeling they would still be in student ministry in ten years. There is a drop of five percent moving to the next group, the fifty to fifty-nine year old age group. Most of the change will be to other ministry positions with the two largest moves occurring in the associate and senior pastor positions.

The sixty to sixty nine year old age bracket had some interesting trends. One observation is that at this age, there is nothing else checked but retired (60%), youth ministry (20%) and other (20%). The other category was one response and the response was, “Don’t know”. By this age, there was no movement to another position within the context of church life. These last
student ministers will truly be “lifers” as they retire or if they retire. Again, the response is only five people for this question, so the results would need more research and a larger sample to see if this trend holds true.

Some comparisons can be surmised to the Synopsis of Age Development Characteristics Chart (see fig. 2) in connection with this change in ministry positions in various places. In the forty to forty-nine year old bracket, the answers bring to light some disillusionment with former dreams. The student minister, as he ages, realizes that certain opinions and facts are hindering positive thoughts over the position he holds. One of those opinions that seem to haunt a student minister in the late thirties and early forties is that idea that the student pastor is not a “real” pastor and if he wanted to be a “real” pastor, he should move up into a different position. Connected to that, but in a measurable way, is the student pastor’s salary. Many times, the student minister is the lowest paid staff member on the staff team, with the possible exception of the children’s minister if the church has one. In some cases, with the addition of family and adult responsibilities, the student minister finds himself looking to change positions just to keep up with the budget needs in his home.

Compounding the feelings of being a “real” minister and the financial strain placed on a student minister based on his salary, the feeling of aging out of student ministry is added to the other two. When looking at the survey respondents, the examples of staying in student ministry for the long haul are hard to find as the student minister ages. Just in this survey conducted by the author of Southern Baptist student ministers, the groups starting at thirty to thirty-nine at sixty-nine responses to the survey finish with five at sixty to sixty-nine. When looking at the age of those responding to the survey, it shows that longevity in student ministry does not generally occur, although most are still in ministry, it is just in a different area.
Willingness to Take Risks

The last survey question reviewed by the author is question twenty-four. This question asks about taking risks in student ministry; the younger a person, the more carefree their spirit. This is seen in the chart, Synopsis of Age Development Characteristics, (see fig. 2) in the twenty to twenty-nine year olds. The chart shows that this age bracket has a carefree spirit. The survey question asked is, when taking risks in youth ministry, which statement best describes you. Possible responses were: “Hey, as long as no one gets hurt, then it’s fine; there are risks in youth ministry so I try to minimize them with some planning; there are some risks in youth ministry, but if you plan well and staff well, those risks are minimal and I just want to sit at the church in chairs and be safe. I don’t want to be sued or fired.” The responses were written to start at the most high risk behaviors and move in succession to the safest positions.
24. When it comes to taking risk in the youth ministry, which statement best describes you?

Figure 15. Risk Taking in Student Ministry.

The response of “if no one gets hurt then it’s fine” had eight percent of respondents check that in the twenty to twenty-nine year old bracket and three percent in the thirty to thirty-nine
year old bracket; there were no responders in this category for the rest of the age brackets. On the question of, “there are risks in youth ministry, so I try to minimize them with some planning,” the response decreased fourteen percent from the twenty to twenty-nine year old bracket to the thirty to thirty-nine year old bracket and then from the thirty to thirty-nine year old bracket to the forty to forty-nine year old bracket there was another drop of three percent.

For the fifty to fifty-nine year old group and the over sixty year old group, there were only two responses chosen for both of them. The statements: “there are risks in youth ministry, so I try to minimize them with some planning,” and “there are some risks in youth ministry, but if you plan well and staff well, those risks are minimal,” were the only two chosen by these age brackets. They had different percentages for both, but they show that experienced student pastors are aware that there are risks involved when working with teens in a church, but with planning, the risk can be minimal. It seems from these results that older student ministers, in general, will develop a ministry that is safer than a younger student minister.

In reviewing the survey questions and the responses, there are changes occurring in the life of a student minister and the choices that he makes as he grows older. Some of these changes can be seen directly correlating with development psychology and some classifications found in that discipline. Other findings in the survey connect distinctively to the student ministry field and it is harder to make a correlation to the developmental psychology field; but there are still patterns to be seen and noted in the age development of student pastors. In the next chapter, those distinctions will be brought together to create a set of characteristics for student pastors based on the age brackets that have been discussed. This listing of characteristics will provide information and implications for a student minister to better understand the aging process in student ministry. It can also provide additional considerations for a church search committee to
more clearly understand the various age changes in a student minister. The significance of the positive and negative elements can make a significant contribution, as the committee focuses on offering a student minister a staff position.
Chapter 5

Conclusion

The study of the aging of a student minister is a valuable study. This type of study gives several benefits to the student minister. First, is an understanding that at whatever age the student minister finds himself while in ministry, there is likely someone who has been doing the work of student minister longer, and is probably older. Second, a study such as this gives validity to the concept of being a “lifer”. Looking at a study on aging in student ministry helps the student minister understand that he can stay in student ministry for the “long haul.” Third, with a better understanding of aging in student ministry, there is more likelihood that student ministers will stay at a church longer. In most cases, continuation at the same church helps the student ministry in growth and continuity. Fourth, the student minister, who has a long term view, will recognize the need to lessen the priority of attendance numbers and move toward more spiritual goals for student ministry, such as discipleship and spiritual growth. There are many benefits to the local church for a student minister to have a clearer understanding of the adult development of a student minister.

There are benefits for the church also to understand the development of aging in student ministers. One benefit is a better understanding in how to find and hire a student minister. Each age bracket that student ministers of different age brackets fit will have both positives and negatives for a certain church situation. When a church knows who they are, their preferences, needs and desires when looking for a student ministers and when they can compare these items with a better understanding of what takes place in the life of a student minister as he ages, they will have a better understanding of what age bracket they should have at the top of a resume stack. Furthermore, if a church hires properly, then it stands to reason, the student minister will
stay longer because he feels that he fits the church. This longevity for the church and the youth group is a benefit both to the spiritual development of the teens and the life of the church. From a financial point, the longer a church can keep a staff member on staff, the less expensive he is to the church, because of moving expenses, training, the learning curve of coming to a new church and understanding the intricacies of the church and church families.

This project has accepted the fact that there are characteristics of people that are the same, but there are also differences; some of these differences are in relation to their age category. In this project, the desire has been to look for changes in the aging process of adults, and recognize how this relates to the age of a student minister. The author acknowledges that in the characteristics that follow, based on age classifications, the lines between the ages are not as strict as the ten year spread between the age studies. The age classifications have a wide birth of overlap even in the world of developmental psychology. David Moberg says: “Theories come from numerous scholarly disciplines (biology, economics, psychology, sociology, etc.). Each is like a philosophical statement about aspects of aging or characteristics of elderly people that separates what its supporters consider important, from details they believe to be irrelevant or nonessential. No theory covers everything.”

Even though there is overlapping in ages, and some difference in timing when men enter certain parts of the aging process, the knowledge of the process will help both the church and the student minister in understanding aging.

For the survey of the world of developmental psychology and other disciplines such as management studies, this project has shown that there are changes that occur as a person ages. This is documented by many books and articles based on previous research by people in that field. From the survey instituted by the author, it is clear that there are aspects to the ageing

---

129 Moberg, Aging and Spirituality, 34.
process in student ministers that occurs at certain ages. The survey proved that as a student minister ages there are different beliefs and practices that will occur. These changes can be seen, studied and used to help the student minister and churches better understand the student minister.

The review of the age characteristics will help bring those characteristics together from survey question to survey question into a clearer understanding of those characteristics by age. The author will look at the characteristics in each survey question and will discuss the changes grouped by age brackets. This discussion will give a better overall understanding of what a student minister of a certain age would be like. This enhanced understanding will assist, both the church and the student minister, in developing the student ministry, whether it is to hire a student minister, or to have a student minister who sees change as he grows, and believes he can continue serving in student ministry for his entire career.

**The Twenty to Twenty-nine Year Old Review**

The first group to examine is the twenty to twenty-nine year olds. In this age bracket, the student minister enters his first ministry staff position. He is new to the position and he is energetic. He has just graduated college or seminary and perceives most dynamics in the church from a black or white scenario. He is very idealistic. He has a drive to do great things for God although he has little experience in student ministry. This young student minister is willing to take risks and challenge the boundaries of the institution around him. He has likely just entered marriage, and is considering having children, or is in the early stages of child rearing. His people skills and management skills are in their infancy state. He has not yet led people in a church capacity for a long period of time.

He does bring energy and dreams as he comes as a student minister to his first church. Knowledge of college or seminary is fresh on his mind and the vision he has for student ministry
is large. Combine these positives, with a willingness to learn from others in the real world, and from mistakes he makes, and the church can benefit from a student minister in his twenties.

In relationship with the pastor he serves under, he would like the pastor to be more of a mentor. Having a strong desire to be mentored by the pastor could come from his lack of experience and his desire to have practical application after leaving college or seminary. He spends more of his days in planning student ministry than other age brackets, most likely because there is not much history to build ministry. This age bracket spends more of his time in other church related roles than any other bracket, possibly because of the size of church a younger student pastor would generally be serving.

Generally, within a short period of time, the twenty to twenty-nine year old student minister will realize that success is not based on the numbers of students at events. They see success as developing discipleship within the student group. The drive behind this discipleship seems to be that of education and understanding of scripture and spiritual principals more than relationships. It is in the older age brackets of student ministry where the change toward relational discipleship is seen.

This age bracket of student ministers was the group who felt they understood the youth culture more than any other group. It is in this stage of life that the student minister is barely out of adolescents themselves. When you consider that many in the developmental psychology world feel that adolescents will last until twenty-four, this age of student minister is just now growing out of adult adolescents. One of the biggest advantages for this age group as a student pastor is their closeness to the student culture and their understanding of that culture.

When asked about how they feel they would relate to students, this age brackets chose “mentor”; the “parent” option was not chosen by this age bracket at all. The selection of
choosing “parent” increases with age in the other brackets. This is not to say that as a twenty-
something student minister they could not be an effective minister, but it does say that with the
closeness of age, very few students would see this student minister as a dad figure. In a church
that has many broken families, this is one area a search committee should consider when hiring a
student minister. If many of their students are coming from broken homes, where the father is
absent a good part of the time, a committee may decide to look for an older minister to help
fulfill the role of dad.

One key area in development psychology that also was clear in the survey was this age
brackets was the group most willing to take risks. Youth Specialties published a book to help
student pastors understand the risks of student ministry entitled, *Better Safe than Sued*. A young
student minister needs to understand the responsibility of the entire student ministry rest on his
shoulders in many ways, but the responsibility of the entire church’s testimony also rests in his
care. This area is one where the student minister may need to go against the culture, and the
norm age characteristics, and recognize the serious responsibility for the minors that God has
given him charge over. For a search committee considering a young student pastor, for this
position in their church, they should be aware of this aspect of age development in twenty-
somethings. If the church decides upon hiring a young student minister, there would likely be a
strong need to ensure the church has a volunteer or volunteers to assist the student minister in
identifying possible consequences to risk-taking, and to provide additional support when needed.

The last aspect to consider when reviewing the age characteristics of a twenty to twenty-
nine year old is the question of where do they see themselves in ten years. In this question, the
twenty-somethings overwhelmingly chose youth ministry over any other choice. It was almost
sixty percent affirmative that they would still be in student ministry. This last statistic gives a
church that hires a young man like this hope that he may stay in student ministry for a long time and possibly stay at their church a long time.

In review, the age bracket of twenty to twenty-nine is a group of men who will have plenty of energy and dreams. He will understand students because they are close to his age. This man will need to spend more time in planning for student ministry as he puts his college or seminary studies into practical application. His ministry style with students will be one that is more a mentor and less of a parent figure. He will be willing to take risks in the ministry, so a church may want to have a level of accountability for this student minister. The energy and vision in this age bracket, combined with his heart for the Lord and desire to mentor teenagers, makes this a positive age group for a church to select a student minister.

**The Thirty to Thirty-nine Year Old Review**

The thirty to thirty-nine year old group is the next group to review. This group of student ministers is in their most productive years of student ministry. They have the energy to keep up with the students’ energy and ministry experience that softens some of the rough edges of the twenty-somethings. The student minister in this age bracket moves to more practical ways of doing ministry and away from the theoretical ways. By this time, the student minister is probably not only married, but usually has children. This brings a settling down for most men as family concerns override their own personal concerns. Sometime during the thirties, some student ministers will have one of their own biological children enter their student ministry as a teenager. When this happens the student minister becomes a parent of a teen and has a relational connection with other parents who have teens in the student ministry. One negative that can occur is ministry can begin to become routine for thirty to thirty-nine year old student ministers.
During this time, the thirty-somethings will generally find purpose in their life. Their roles as husbands, parents and student ministers begin to come in order. This time of life is the closest that a person’s “ideal self” and “real self” are aligned with each other. This alignment helps to bring balance and stability to this age bracket of student ministers.

In the area of the survey that the thirty to thirty-nine year student ministers completed, they responded that discipleship was the main focus of their job, more than any other age group in the survey. By combining mentoring and teaching together, fifty percent of this group chose these two categories. The author in analyzing data combined these two groups under the heading discipleship. For a church that wants a strong emphasis on Bible teaching and discipleship, this age group is the most logical choice for a student minister candidate.

In looking at the contrast to the role the student minister would like his pastor to see him in, and the role that he feels that his pastor sees him in, there is a large discrepancy in the distinction between being a mentor or employee. Looking at the data, almost thirty percent of the responders feel that their pastor sees the student minister as an employee. The student minister, in describing the way that he wished his pastor saw him, did not have employee checked at all. The student minister’s desire was for the pastor to see him as a co-worker, associate pastor, mentor or friend.
Figure 16, Relationship Roles with Senior Pastor (30-39).

In the question of ministry lessons, that a student minister would like to share with someone else, the thirty to thirty-nine year old student pastors had several themes develop in their answers. The first theme that was noticed was that of equipping parents and parent programing. This is the age bracket for the student ministers that may have a child of their own in their student ministry that is a teenager. For student pastors who have one of their own teenagers in their student ministry, they will have an increased understanding of the challenges of being a parent of a teen; therefore, a student minister in this age bracket will likely develop more passion and respect for parents and parent ministry.

The other theme that was listed in this question was that of integrity and priorities. The chart on the Synopsis of Age Development Characteristics chart lists some of the strong defense mechanisms. There appears to be a connection between the defense mechanisms and the desire for integrity and priorities, generated by the desire to take care of oneself and one’s ministry. The student minister will likely find the need to regularly realign his priorities as he continues to serve with integrity. As churches seek a student minister they will seek one who has this characteristic of integrity and will examine the evidences available.
For the area of understanding youth culture, this age bracket was not as confident in their understanding of youth culture as the twenty to twenty-nine year old group, but had a better understanding of youth culture than the older age groups. This aging out of feeling by not understanding youth culture continues to chip away at a student minister’s confidence throughout his ministry. The compensation for not knowing as much about youth culture is the experience combined with energy that a thirty to thirty-nine year old student minister has. This makes this age candidate in a church a top candidate. A good candidate is one who is old enough to know how to organize and effectively manage a student ministry but young enough to be familiar with the adolescent culture.

When question twenty is considered for the student ministers in the age bracket of thirty to thirty-nine, you see a pattern of a person who is getting control of his ministry objectives and learning to stand up to the pressure around him. In development psychology there is a term, BOOM, which stands for Becoming One’s Own Man that is attached to this age bracket. When comparing all the other age charts, it is clear that in the thirties is when it is easiest for a man to stand up and say “no” when asked to take on more responsibility. For a church looking for a student minister, this is a good age because of the mature and yet still young at heart and full of energy. This person may also be a good fit for a church that needs a confident man to come in and establish a good student ministry.

In the risk factor, the student pastors of the thirty to thirty-nine year old bracket still take more risks than the forty through fifty-nine year old groups. With this risk taking, when examining the full chart, you see a gradual change in recognizing the need to provide a safer ministry as the ages of this group goes up. This brings into consideration the safety issue when hiring a student minister. It is important for a church committee to realize that the safer they want
their student ministry, the age of the student minister will generally be a factor and will help a
search committee make a better decision about their church.

The last section to consider for a student pastor in this age bracket would be future plans. When looking at the chart, you see a growth of choices for other ministry positions. From the twenty to twenty-nine year old bracket to the thirty to thirty-nine year old, there is a twenty-eight percent drop in those who feel they will still be in student ministry. This is significant, especially when a person considers the need for older student ministers.

**The Forty to Forty-nine Year Old Review**

The age group of forty to forty-nine year old student ministers is a group in which physiological changes are occurring that can be viewed as good and bad. It is during this stage, when members are over the age of forty, that many student ministers and churches will begin to wonder about their effectiveness. Both church and student minister during this stage can begin to feel that the person is aging out of student ministry. The student minister may begin to consider other positions of ministry besides that of being a student minister in a local church. In looking for examples of student ministers, who have processed through the decade of the forties and moved on to the fifty and above in student ministry, there is a significant drop. The survey shows a fifty percent drop in those who are forty to forty-nine (21.4%) filling out the survey as compared to those who are thirty to thirty-nine (42.8). This shows a decreasing pool of ministers, continuing in student ministry, who can be used as examples in this age bracket to help them stay for the long haul.

This age group will also find themselves performing self-evaluations for effectiveness in ministry. The change in their role, from an adolescent, to young adult, and then as a student minister, has taken place and with that a transitional change in ministry style occurs. Levinson
states that this age has less of a need to win or be right, but is more concerned with his work. Robyn Vickers-Willis states, "The Process of Midlife transition is often triggered when one of our acquired beliefs is challenged and then overthrown." This age bracket of student minister has the ability to more clearly know the direction he feels the ministry should go than his younger counter-parts. He has a stronger acceptance of himself and who God has made him to be. The inward battle between aging out of student ministry and the knowledge of what to do in student ministry is the conflict within this age bracket.

The other side to aging, as a student minister in the forty to forty-nine year old bracket, also includes some negative aspects. As mentioned above, frequent thoughts regarding leaving student ministry really begins to be a reoccurring question at this time of life. One consideration is the fact that it is harder for a student minister at this age to stay current in student ministry culture. In the survey of 158 student ministers, when student ministers were asked about how they felt about understanding youth culture, there was an eleven percent jump from the thirty year old bracket to the forty year old bracket on the response of “I can’t keep up”. Many student ministers in their twenties who begin working with students pride themselves in being very familiar with student culture and it can be a key as to how they minister to teens. The aging student minister, who feels it is anywhere from hard to impossible to keep up, may at times feel that he is aging out; however, he can make enough changes in the way he does ministry that will not necessitate leaving student ministry.

The best answer to the question of understanding the culture of adolescents is not to study more, (even though studying of the culture and trends will help a student minister in relating to teens), but instead to recognize the changing role of a student minister. One of the biggest

---

changes in the student minister’s role as he ages is in the role the students see him project. When the student minister was under the age of thirty years old, the survey results showed that sixty percent of the student ministers believed his students view him as a mentor. As the student minister moves into his forties, his perceived role as a mentor drops to thirty two percent. For both the forty to forty-nine year old bracket and the fifty to fifty-nine year old bracket, they are now to be believed to be seen by students as a parent figure. Wesley Black says, "The older youth minister is seen as a trusted adviser and counselor by the parents as well as by the youth."\footnote{Black, An Introduction to Youth Ministry, 182.} This difference of approach to student ministry can be significant in a churches’ student ministry. A church that has a large group of broken families should consider this age bracket when a search committee begins to seek a student minister. This one aspect can help teenagers see a good father role model in their student minister and, with that positive role model, have a better understanding of God, the Father. Student ministers in this age bracket should embrace the role of a father figure that God allows them to have and look for ways for this role to be used for God’s glory; not trying to cling to the “friend” approach to student ministry. Larry Richards agrees with this modeling concept and says, "To a large extent, the impression young people have of the nature of the Christian life will be gained not from our words, but from our example"\footnote{Larry Richards, Youth Ministry: its’ Renewal in the Local Church, (Grand Rapids: Zondervan Pub. House, 1972), 105.} He develops this thought more as he goes on to say, "Youth sponsors and leaders must, in fact, model the attitudes, the feelings, the values, the enthusiasm, the dedication that they seek to develop in youth. The concern for who the leader is overrides any other concern in youth ministry".\footnote{Ibid.} When a student minister can begin to understand the role of
aging and being an example of Christ, including attributes of a father figure, he will find purpose in the role of student minister in the forties and beyond.

Another benefit of this age bracket is the experience of running a student ministry that the forty to forty-nine year old brings to the position. In the survey of student ministers, it was this age bracket that listed management as the lowest in the key focus of their jobs. The author believes this is based on experience and admitting that many of the details of student ministry have become routine. The positive aspect of freeing up of time, in the area of student ministry management, can give an experienced student minister more time for other ministry opportunities. Autumn Ridenour, in discussing middle age stated, “Because of this distinctive position, the middle-aged are those persons most called upon to “venture and work,” expanding the possibilities of innovation, society, and responsibility in their location as “in-between.”\(^{134}\)

The student minister in this age bracket can see some of the most productive years of ministry. There is still a favorable amount of energy to be used in ministry and a valuable amount of experience. The early dreams of a student minister is his twenties or thirties, even some that never came to be, have given way to a focused student ministry based on effectiveness of the past.

The age bracket, forty to forty-nine, in discussing how their definition of a successful student ministry has changed, responded with their main focus on discipleship. The interesting thing about their responses was in the manner the age bracket of student ministers described discipleship. Unlike the younger student ministers who, when discussing discipleship, seem to be pointing to a program or an event, this older group of student ministers seemed to be looking at discipleship set in the stage of relationships. There was a concern for discipleship in the lives of

\(^{134}\) Ridenour, "The coming of age,” 158,
their students, but most of their responses about this also included a relationship component. Another component was the frequent mention regarding the need for parents to be involved in the lives of the students in a spiritual way.

For a student minister in their forties, there are several key factors to recap this section review. First in consideration, is that it is natural to age out of peer style student ministry. This does not mean as a student ministry a person must age out; however, it does mean that a student minister will change in how he relates to the teens. The student minister will be relating often as a father figure and less of a peer, unlike the forty-something year old student minister. A student minister at this age will not be able to keep up with all of the youth culture trends. The student minister needs to allow the change of not knowing all about youth culture to occur, recognizing that there are other ways to continue to minister to the students.

Besides the changes occurring in their role or relating to students, the student minister needs to remember that what he does possess is experience. The forty to forty-nine year old student minister can understand better than a younger student minister the heart of a teenager. With many years of working in a church setting he understands the church as an organization and how it operates. He has processed those thoughts and dreams of his early years through the disappointments of his thirties and has developed practical ministry approaches that will carry him into his fifties.

Listed below are recommendations for a search committee looking at a student minister in the forty to forty-nine year old bracket. There are several things to consider for the minister in this age group. A first consideration would be that this candidate will be more settled in their approach to ministry. They have worked through their dreams of their twenties and adapted those dreams to the reality of ministry and the culture in which they minister to, both youth and church
The experienced minister will be more settled in their approach to ministry and would have persevered through challenges and learned about management styles, conflicts and church politics. The experience of church life, and how this student minister has shaped his concepts of student ministry, through the twenties and into the forties for practical ministry, allows a church to hire a person who will not be overly frustrated with the bureaucracy that may occur in churches. Even though there could be many other benefits for church in hiring a forty to forty-nine year old student minister, another key factor is that of the student minister becoming a parent figure more than a peer figure to the teenagers. The author had already stated earlier the importance of this aspect, especially in a church that has a large number of broken homes in attendance. A church that has had a problem with a previous student minister could see real advantages for hiring an older student minister in his forties to insure a substantial amount of trust is in the student ministry.

The Fifty to Fifty-nine Year Old Review

As a student minister enters the fifty to fifty-nine year old age bracket he begins to realize that he will not live forever. As the older minister contemplates aging and approaching retirement, he will be considering how ministry will end for him. At this time there may be some course corrections made in their ministry after carefully considering past results, either at their present church or based on results that are seen when looking back at previous student ministry. He may experience a crisis in mortality which drives him to evaluate and work harder to build ministry that will have significant impact. He will also begin to enter more of a grandfatherly mode in student ministry, which may include a laissez-faire leadership style in his approach to students, even if he previously led in a more autocratic style.
The internal conflicts that the student minister in this age bracket must navigate are several. The first is the reevaluation of ministry needs and course correction. This is not just the idea of what changes need to occur in student ministry, like curriculum choices of small groups, but can also include evaluating if the student ministry still needs this older student minister. At this stage of ministry the fifty to fifty-nine year old student minister begins to understand that there will likely be only one more church move in his ministry and that move could possibly not be in student ministry. Time will be spent on reflection and there will be a strong questioning of effectiveness that the student minister must work through at this time. This age bracket of student minister will find himself concentrating on relationships and realizing that he is on the downhill slope of ministry. Last, connected to these concerns for the fifty-something student minister, is the reevaluating of his long-term goals in these final years of ministry. Once again, the question that has haunted the student minister all of his life can once again surface as he navigates the fifties, considering, “what do you want to do when you grow up.”

For student ministers, who succeed in staying this long in student ministry, this can be a gratifying time. The student ministers in this age bracket have the experience to plan more efficiently than those in the younger age brackets, a fact noticed in question twelve of the thesis’ questionnaire. The fifty to fifty-nine year old student ministers, as a whole, spent less time planning in student ministry. This age group of student ministers seems to have a desire for relational discipleship and a desire to develop volunteers. When considering the relational discipleship approach and comparing that to the grandfather mode of this age bracket, there is a correlation between the two, noting that this age group realizes the importance of slowing down and spending time with those around them.
The student minister who is in his fifties can also have a more inclusive parent ministry than at any other time in his ministry. Not only has this age student minister likely had children, who grew into teens in their student ministry, they will normally have some if not all of their own children raised. This gives this age bracket of student ministers, not only the perspective of what it is like to have a teenager in their home, but also a better perspective after raising a teenager and then looking back at the process. As discussed earlier, the fifty-something student minister is not a peer with the parents of the teens, but can be a mentor to them, since he has already raised his family. This role can be a great asset to families during the raising of the teens. The author has recognized that there are more parents who will seek information now than before he had teens in his home or during the time he had teens in his home. Combining these years of experience and wisdom can provide a great benefit which may then be shared with parents of teens as they are in the middle of understanding adolescence.

The student minister who is in the fifty to fifty-nine year old bracket needs to take notice of several things as he approaches this age. He must first consider if student ministry is still the calling that he wants to finish his ministry days doing. The current trend is that it is very hard to move from one church to another after reaching the age of fifty. If student ministry is the desire he has for ministry in the future, then there are some benefits we can consider in this choice for him and the church he serves. A key benefit is the role change from mentor or father to the grandfatherly role in the lives of the students. This grandfather role brings less conflict in student ministry than the years before; the typical teen loves their grandfather. Teens are not in conflict with their grandfather like they are with their parents and, as the older student minister sees less conflict, deeper relationships with students can occur.
For the search committee, when considering a student minister in the fifty to fifty-nine year old bracket, there are several things to consider. The primary thing to consider would be how this student minister at this age will connect with teens. This concern is a legitimate concern, but if the church and parents are behind the student minister, and if the student minister spends time with the teens in a caring way, the negative aspects of this age spread will begin to vanish and the love and trust of a grandfather figure will begin to prevail. A second aspect that a committee should consider is the style of their church. The author could see this age of minister fitting into a church that is heavily family oriented. A minister of this age would have the ability to come into a family oriented church and establish respect and authority in a fairly quick way, since the student minister would have already raised his children to adulthood. The last consideration for a search committee in considering this age minister would be that of responsibility in ministry. This older bracket of minister is going to have a better understanding of conflict resolution, have more experience in other duties of associate pastor and be less likely to take risks in student ministry, as seen in the student ministry survey conducted by the author. When evaluating the advantages as stated above, there are some times that a church search committee could consider calling a student minister candidate who is in their fifties.

The Sixty to Sixty-nine Year Old Review

In this age bracket, there were only five people who responded to the survey; all five had obtained a master’s degree. There were only two other areas that stood out in their survey; first, the idea of how they related to teens as a grandfather figure. This grandfatherly concept was discussed in the fifty to fifty-nine year old student pastor section as a process of aging for that group. In the sixty to sixty-nine year old responses, they listed this in the “other” category from the question on how they relate to youth now. And lastly, an interesting point from their survey
was on question twenty-three, “where do you see yourself ten years from now;” two of the five student pastors did not check retired. One student pastor responded with youth ministry and the other student minister responded with “don’t know.”

There are significant advantages for the church if the student minister stays with the church until retirement. By the time a student minister is sixty his children will be out of the house and on their own; this will allow the student minister more time to focus on the students in his ministry. He will have weathered the storms of ministry over the years; and, with the tackling of storms, most student ministers at this age will have developed a significant amount of discernment. One of the biggest advantages of reaching this milestone of ministering to students is the possibility of working toward a transitional student ministry; the church hires a new student minister to work with the current student minister until retirement in order to create a smooth transition of the ministry. This is a process that many churches have considered for their long-term senior pastor, but the same approach could be used in student ministry. This opportunity for a transitional period could be a major benefit for the church.

When thinking about the sixty to sixty-nine year old bracket for student ministers in light of a search committee, it is hard to see a committee looking to hire a student minister of this age for a position as student minister. The author would like to suggest two options for a search committee. First would be to consider hiring a sixty plus person for your student minister position if the fit seems right when talking to this person. If the average stay of a student minister is from eighteen months to approximately four years, then hiring a man who is sixty or sixty-one, the possibility exists that he would still be able to serve that church for four years. The church would also have an opportunity to create a transition time from the sixty-something year old student minister to the next student minister the church chooses to hire. The second time to
consider hiring a sixty-plus year old student minister is as a transition student pastor who will come in to work with volunteers and students to create a positive ministry model, especially when a student ministry has had troubles in the past. Both of the cases listed above are possible times for a search committee to consider a student minister who is sixty years old and above.

**Closing Remarks on Aging in Student Ministry**

There are numerous changes that occur in the aging process. This project has attempted to cover some of these changes that occur in aging and specifically with student ministers. The author has hoped to help student ministers of any age have an increased understanding of the aging process for their current age and the stages in their life yet to come. With the knowledge of the aging process researched in the developmental psychology field, and observing patterns in the student minister survey of 158 student ministers, the reader should have a clearer understanding of the changes that have and will take place if the student minister chooses to continue to work with students.

In this document, the author has also given guidance to search committees who are looking to hire a student minister. The first goal was to help the committees redirect their usual premise of sorting resumes for a student minister with a desired age in mind, such as thirty-five. The committee can use the information collected and sorted in this document as a guide to help better understand the strengths and weakness of each age bracket. A second goal of this project was to help the search committees identify characteristics needed for their church and their student ministries, then using this understanding of their context and the age classification for student ministers to find a match for their church and ministry. The hope would be that a church and student minister would find a good connection leading to the student minister remaining on the church staff for a long period of time. Very few students have only one student minister their
entire six or seven years in student ministry; however, having a stabilized ministry comes with many benefits. With an increased understanding of the aging of student ministers, both by the church and the ministers themselves, the outcome of longer tenure can become a reality and begin to increase the average length of stay for the glory of Christ’s Kingdom.

Further Development and Suggestions

This project although extensive is not exhaustive; there still exists plenty of room for further study. What this project did accomplish was to open the door to conversation about differences in the aging process with student ministers and categorize characteristics for the ministers themselves and for church search committees.

There are numerous studies that could be developed and followed upon in relationship to this project that have not been considered at this point. One study could focus on the ageing differences in men and women as student ministers. A study could be done examining birth order and the effects that would have on student ministers. And last, not covered in this thesis, a project that would aid the pastor of a church, congregation and student minister would be a study targeting generations, considering when a student minister was born and how his birthdate affected his approach to ministry.

Limitations with this project to be considered include a limited focus group, that of one denomination of student ministers. Comparing the results from a survey which included student ministers in various other denominations would provide a larger sampling. Another limitation was in not having data on how many times a responder had changed churches or how long he stayed in what size of church. These answers could lead to different findings, such as the possibility that student ministers who were in a larger church stayed longer; this could be due to better business practices, higher educated staff, increased salary or more opportunities to have
needed volunteers. These factors could contribute to the student pastor finding greater satisfaction which in turn could lead him to stay longer in student ministry.
# Appendix A

**Southern Baptist State Convention Contact Information**

<table>
<thead>
<tr>
<th>State Conv.</th>
<th>Phone/Ext.</th>
<th>Contact Person</th>
<th>Contacts’ Title</th>
<th>Contacts’ Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>800-264-1225,276 Mike Nuss</td>
<td>Youth Contact</td>
<td><a href="mailto:mnuss@alsbom.org">mnuss@alsbom.org</a></td>
<td></td>
</tr>
<tr>
<td>Alaska</td>
<td>800-883-9627 Mike Procter</td>
<td>Executive Director</td>
<td><a href="mailto:mike@alaskabaptistconvention.com">mike@alaskabaptistconvention.com</a></td>
<td></td>
</tr>
<tr>
<td>Arizona</td>
<td>800-687-2431 David Johnson</td>
<td>Executive Director</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arkansas</td>
<td>800-838-2272,5132 Warren Gasaway</td>
<td>Evan. &amp; Church Health Team</td>
<td><a href="mailto:wgasaway@absc.org">wgasaway@absc.org</a></td>
<td></td>
</tr>
<tr>
<td>California</td>
<td>559-229-9533,261 Daryl Watts</td>
<td>Student &amp; Family Specialist</td>
<td><a href="mailto:dwatts@csbc.com">dwatts@csbc.com</a></td>
<td></td>
</tr>
<tr>
<td>Colorado</td>
<td>888-771-2480 Mark Edlund</td>
<td>Executive Director</td>
<td><a href="mailto:rclement@coloradobaptists.org">rclement@coloradobaptists.org</a></td>
<td></td>
</tr>
<tr>
<td>Connecticut</td>
<td>508-393-6013,238 Allyson Clark</td>
<td>Youth Leadership Dev. Dir.</td>
<td><a href="mailto:Allysonclark59@gmail.com">Allysonclark59@gmail.com</a></td>
<td></td>
</tr>
<tr>
<td>Delaware</td>
<td>(connected with Maryland Convention)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Florida</td>
<td>800-226-8584,3096 David Burton</td>
<td>Team Strategist</td>
<td><a href="mailto:dburton@flbaptist.org">dburton@flbaptist.org</a></td>
<td></td>
</tr>
<tr>
<td>Georgia</td>
<td>770-936-5235 Doug Couch</td>
<td>Missionary Event Planning</td>
<td><a href="mailto:dcouch@gabaptist.org">dcouch@gabaptist.org</a></td>
<td></td>
</tr>
<tr>
<td>Hawaii</td>
<td>808-356-8329 Chris Martin</td>
<td>Executive Director</td>
<td><a href="mailto:chris@hpbaptist.net">chris@hpbaptist.net</a></td>
<td></td>
</tr>
<tr>
<td>Idaho</td>
<td>801-572-5350 Jerry Martin</td>
<td>State Missionary</td>
<td><a href="mailto:jmartin@uisbc.org">jmartin@uisbc.org</a></td>
<td></td>
</tr>
<tr>
<td>Illinois</td>
<td>217-786-2600 Tim Sadler</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indiana</td>
<td>317-481-2400,229 Dr. Steve McNeil</td>
<td>Church Mobilization</td>
<td><a href="mailto:smcneil@scbi.org">smcneil@scbi.org</a></td>
<td></td>
</tr>
<tr>
<td>Iowa</td>
<td>515-278-1566 Tim Lubinus</td>
<td>Executive Director</td>
<td><a href="mailto:TLubinus@BCIowa.org">TLubinus@BCIowa.org</a></td>
<td></td>
</tr>
<tr>
<td>Kansas</td>
<td>785-228-6800,824 Terry Mcilvain</td>
<td>Youth Ministry &amp; Evan.</td>
<td><a href="mailto:tmcilvain@knecsb.org">tmcilvain@knecsb.org</a></td>
<td></td>
</tr>
<tr>
<td>Kentucky</td>
<td>800-266-6477 Joe Ball</td>
<td>Youth Ministry</td>
<td><a href="mailto:jball@gocrossings.org">jball@gocrossings.org</a></td>
<td></td>
</tr>
<tr>
<td>State</td>
<td>Phone Number</td>
<td>Name</td>
<td>Position</td>
<td>Email</td>
</tr>
<tr>
<td>---------------</td>
<td>---------------</td>
<td>---------------------</td>
<td>------------------------------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>Louisiana</td>
<td>318-448-3402</td>
<td>Kevin Boles</td>
<td>Youth Strategist</td>
<td><a href="mailto:kevin.boles@louisianabaptists.org">kevin.boles@louisianabaptists.org</a></td>
</tr>
<tr>
<td>Maine</td>
<td>(Baptist Convention of New England)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mid-Atlantic Baptist Network</td>
<td>800-466-6290,110</td>
<td>Doug Dubois, Special Assistant to Dr. Will McRaney</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Massachusetts</td>
<td>(Baptist Convention of New England)</td>
<td>Anne</td>
<td></td>
<td><a href="mailto:anne@bscm.org">anne@bscm.org</a></td>
</tr>
<tr>
<td>Michigan</td>
<td>810-714-1907</td>
<td>Michelson</td>
<td>Executive Director</td>
<td><a href="mailto:endl@mwbc.org">endl@mwbc.org</a></td>
</tr>
<tr>
<td>Minnesota</td>
<td>507-282-3636</td>
<td>Ken Hall</td>
<td>Consultant/student</td>
<td><a href="mailto:khall@mbcb.org">khall@mbcb.org</a></td>
</tr>
<tr>
<td>Mississippi</td>
<td>800-748-1651</td>
<td>Matt Kearns</td>
<td>Dir. Of Leadership Dev.</td>
<td><a href="mailto:Mkearns@mobaptist.org">Mkearns@mobaptist.org</a></td>
</tr>
<tr>
<td>Missouri</td>
<td>800-736-6227,328</td>
<td>Fred Hewett</td>
<td>MTSBC Exec. Director</td>
<td><a href="mailto:fhewett@mtsbc.org">fhewett@mtsbc.org</a></td>
</tr>
<tr>
<td>Montana</td>
<td>406-252-7537</td>
<td>Fred Hewett</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nebraska</td>
<td>(Baptist Convention of Kansas)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nevada</td>
<td>775-786-0406</td>
<td>Kevin White</td>
<td>Executive Director</td>
<td><a href="mailto:kwhite@nbcsbc.org">kwhite@nbcsbc.org</a></td>
</tr>
<tr>
<td>New Hampshire</td>
<td>(Baptist Convention of New England)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Jersey</td>
<td>(some with New York &amp; some with Pennsylvania)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Mexico</td>
<td>800-898-8544</td>
<td>Dr. Joseph Bunce</td>
<td>Executive Director</td>
<td><a href="mailto:jbunce@bcnm.com">jbunce@bcnm.com</a></td>
</tr>
<tr>
<td>New York</td>
<td>800-552-0004</td>
<td>Jonathan Fundiago</td>
<td></td>
<td></td>
</tr>
<tr>
<td>State</td>
<td>Phone Number</td>
<td>Name</td>
<td>Position</td>
<td>Email</td>
</tr>
<tr>
<td>---------------</td>
<td>--------------------</td>
<td>------------------</td>
<td>-----------------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>North Carolina</td>
<td>800-395-5102,5568</td>
<td>Merrie Johnson</td>
<td>Consultant Youth Evan.</td>
<td><a href="mailto:mjohnson@ncbaptist.org">mjohnson@ncbaptist.org</a></td>
</tr>
<tr>
<td>North Dakota</td>
<td>605-716-0130</td>
<td>Garvon Golden</td>
<td>Executive Director</td>
<td><a href="mailto:garvon@dakotabaptist.com">garvon@dakotabaptist.com</a></td>
</tr>
<tr>
<td>Ohio</td>
<td>614-827-1746</td>
<td>Tim Binns</td>
<td>Youth Evangelism</td>
<td><a href="mailto:tbinns@scbo.org">tbinns@scbo.org</a></td>
</tr>
<tr>
<td>Oklahoma</td>
<td>405-942-3000,4643</td>
<td>Andy Harrison</td>
<td>Student Ministry Specialist</td>
<td><a href="mailto:aharrison@bgco.org">aharrison@bgco.org</a></td>
</tr>
<tr>
<td>Oregon</td>
<td>360-882-2117</td>
<td>Danny Kuykenda II</td>
<td>Student Ministry Strategist</td>
<td>dank@nw baptist.org</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>800-451-6599</td>
<td>Dr. Curt Watke, PhD</td>
<td>Executive Director</td>
<td><a href="mailto:steverohrlack@scbaptist.org">steverohrlack@scbaptist.org</a></td>
</tr>
<tr>
<td>Rhode Island (Baptist Convention of New England)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Carolina</td>
<td>803-227-6153</td>
<td>Steve Rohrlack</td>
<td>Director</td>
<td><a href="mailto:steverohrlack@scbaptist.org">steverohrlack@scbaptist.org</a></td>
</tr>
<tr>
<td>South Dakota (with North Dakota Baptist Convention)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tennessee</td>
<td>615-373-2255</td>
<td>Bruce Edwards</td>
<td>Youth Evan. Specialist</td>
<td></td>
</tr>
<tr>
<td>Texas</td>
<td>214-828-5285</td>
<td>Leighton Flowers</td>
<td>Ministry Assistant</td>
<td><a href="mailto:Leighton.flowers@texasbastis.org">Leighton.flowers@texasbastis.org</a></td>
</tr>
<tr>
<td>Texas</td>
<td>877-953-7282</td>
<td>Garret Wagoner</td>
<td>Student Assoc., Evangelism</td>
<td><a href="mailto:gwagoner@sbtexas.com">gwagoner@sbtexas.com</a></td>
</tr>
<tr>
<td>Utah</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vermont (Baptist Convention of New England)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BGAV</td>
<td>804-915-5000,2243</td>
<td>Charity Roberson</td>
<td>Emerging Leaders Team</td>
<td></td>
</tr>
<tr>
<td>SBCV</td>
<td>888-234-7716</td>
<td>Shawn Ames</td>
<td>Student Ministry Strategist</td>
<td><a href="mailto:sames@sbcv.org">sames@sbcv.org</a></td>
</tr>
<tr>
<td>Washington (Connected to Oregon Baptist)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>West Virginia</td>
<td>304-757-0944,304</td>
<td>Matt Shamblin</td>
<td>Director</td>
<td><a href="mailto:mattshamblin@wvcsb.org">mattshamblin@wvcsb.org</a></td>
</tr>
<tr>
<td>Wisconsin</td>
<td>(Connected to Minnesota Convention)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>--------------------------------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Wyoming</strong></td>
<td>307-472-4087</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lynn Nikkel Executive Director</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><a href="mailto:nikel@wymingsbc.org">nikel@wymingsbc.org</a></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix B

Youth Minister Survey
Of Southern Baptist Student Ministers
Both Full-time and Part-time
Conducted by Rick Harris
www.youthministrysurvey.org

1. What is your gender?

2. What is your age range?
3. How many years have you been in vocational ministry?
4. What is the highest level of education you have completed?
5. What is the total weekly attendance in your worship service(s) where you currently serve?
6. How many years have you been the youth minister where you currently serve?
7. In how many churches, including where you currently serve, have you held a full-time vocational position of youth minister over your ministry career?
8. What is the key focus of your job?

**DATA SUMMARY: 20-29**

<table>
<thead>
<tr>
<th>Focus</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mentoring</td>
<td>1</td>
</tr>
<tr>
<td>Coaching</td>
<td>0</td>
</tr>
<tr>
<td>Hanging</td>
<td>1</td>
</tr>
<tr>
<td>Teaching</td>
<td>9</td>
</tr>
<tr>
<td>Managing</td>
<td>10</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>26</td>
</tr>
</tbody>
</table>

**DATA SUMMARY: 30-39**

<table>
<thead>
<tr>
<th>Focus</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mentoring</td>
<td>6</td>
</tr>
<tr>
<td>Coaching</td>
<td>1</td>
</tr>
<tr>
<td>Hanging</td>
<td>3</td>
</tr>
<tr>
<td>Teaching</td>
<td>25</td>
</tr>
<tr>
<td>Managing</td>
<td>28</td>
</tr>
<tr>
<td>Other</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>69</td>
</tr>
</tbody>
</table>

**OTHER:**
1. I would say that the key focus is in presenting the Gospel throughout, so the gospel emphasis is placed in and upon entirety of the ministry.
2. Lol! All the above! Mostly through Relationship Building with Students.
3. Disciple Making
4. Disciple Teens and Youth Workers
5. All the above

**DATA SUMMARY: 40-49**

<table>
<thead>
<tr>
<th>Focus</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mentoring</td>
<td>3</td>
</tr>
<tr>
<td>Coaching</td>
<td>0</td>
</tr>
<tr>
<td>Hanging</td>
<td>4</td>
</tr>
<tr>
<td>Teaching</td>
<td>17</td>
</tr>
<tr>
<td>Managing</td>
<td>12</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>38</td>
</tr>
</tbody>
</table>

**DATA SUMMARY: 50-59**

<table>
<thead>
<tr>
<th>Focus</th>
<th>no. pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mentoring</td>
<td>2</td>
</tr>
<tr>
<td>Coaching</td>
<td>1</td>
</tr>
<tr>
<td>Hanging</td>
<td>1</td>
</tr>
<tr>
<td>Teaching</td>
<td>5</td>
</tr>
<tr>
<td>Managing</td>
<td>7</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
</tr>
</tbody>
</table>

**OTHER:**
1. Starting a youth ministry
2. Associate pastor - general youth among other ministries

**DATA SUMMARY: 60-69**

<table>
<thead>
<tr>
<th>Focus</th>
<th>no. pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mentoring</td>
<td>0</td>
</tr>
<tr>
<td>Coaching</td>
<td>0</td>
</tr>
<tr>
<td>Hanging out</td>
<td>1</td>
</tr>
<tr>
<td>Teaching</td>
<td>1</td>
</tr>
<tr>
<td>Managing</td>
<td>3</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
</tr>
</tbody>
</table>

**OTHER:**
There was not Other comments in the 60-69 age range
9. I would desire my role with my pastor to be as his/her:

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Role</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Co-worker 20-29</td>
<td>2</td>
</tr>
<tr>
<td>Friend 20-29</td>
<td>7</td>
</tr>
<tr>
<td>Mentor 20-29</td>
<td>6</td>
</tr>
<tr>
<td>Employee 20-29</td>
<td>1</td>
</tr>
<tr>
<td>Associate Pastor 20-29</td>
<td>5</td>
</tr>
<tr>
<td>Other 20-29</td>
<td>5</td>
</tr>
<tr>
<td>Total 20-29</td>
<td>26</td>
</tr>
</tbody>
</table>

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Role</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Co-worker 30-39</td>
<td>11</td>
</tr>
<tr>
<td>Friend 30-39</td>
<td>16</td>
</tr>
<tr>
<td>Mentor 30-39</td>
<td>15</td>
</tr>
<tr>
<td>Employee 30-39</td>
<td>0</td>
</tr>
<tr>
<td>Associate Pastor 30-39</td>
<td>20</td>
</tr>
<tr>
<td>Other 30-39</td>
<td>79</td>
</tr>
</tbody>
</table>

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Role</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Co-worker 40-49</td>
<td>12</td>
</tr>
<tr>
<td>Friend 40-49</td>
<td>9</td>
</tr>
<tr>
<td>Mentor 40-49</td>
<td>3</td>
</tr>
<tr>
<td>Employee 40-49</td>
<td>0</td>
</tr>
<tr>
<td>Associate Pastor 40-49</td>
<td>14</td>
</tr>
<tr>
<td>Other 40-49</td>
<td>38</td>
</tr>
</tbody>
</table>

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Role</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Co-worker 50-59</td>
<td>4</td>
</tr>
<tr>
<td>Friend 50-59</td>
<td>3</td>
</tr>
<tr>
<td>Mentor 50-59</td>
<td>2</td>
</tr>
<tr>
<td>Employee 50-59</td>
<td>2</td>
</tr>
<tr>
<td>Associate Pastor 50-59</td>
<td>6</td>
</tr>
<tr>
<td>Other 50-59</td>
<td>20</td>
</tr>
</tbody>
</table>

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Role</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Co-worker 60-69</td>
<td>2</td>
</tr>
<tr>
<td>Friend 60-69</td>
<td>2</td>
</tr>
<tr>
<td>Mentor 60-69</td>
<td>0</td>
</tr>
<tr>
<td>Employee 60-69</td>
<td>0</td>
</tr>
<tr>
<td>Associate Pastor 60-69</td>
<td>1</td>
</tr>
<tr>
<td>Other 60-69</td>
<td>5</td>
</tr>
</tbody>
</table>

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Role</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Co-worker 80-89</td>
<td>2</td>
</tr>
<tr>
<td>Friend 80-89</td>
<td>2</td>
</tr>
<tr>
<td>Mentor 80-89</td>
<td>0</td>
</tr>
<tr>
<td>Employee 80-89</td>
<td>0</td>
</tr>
<tr>
<td>Associate Pastor 80-89</td>
<td>1</td>
</tr>
<tr>
<td>Other 80-89</td>
<td>5</td>
</tr>
</tbody>
</table>

**OTHER:**

1. Once again, I believe that there is some validity in all of the answer choices, especially in most Southern Baptist life, which has a non-elder driven ecclesiology.
2. He be my mentor
3. Co-worker / Friend and Mentor
4. Disciple/Mentee
5. Fellow Elder
6. He would be my mentor/leader
7. Leader & Encourager
10. I feel the way the pastor sees me is as his/her:

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Pastor seen by</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-29</td>
<td></td>
</tr>
<tr>
<td>Co-worker</td>
<td>5</td>
</tr>
<tr>
<td>Friend</td>
<td>7</td>
</tr>
<tr>
<td>Mentor</td>
<td>3</td>
</tr>
<tr>
<td>Employee</td>
<td>4</td>
</tr>
<tr>
<td>Associate</td>
<td>4</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>28</td>
</tr>
</tbody>
</table>

**OTHER:**

1. As with the previous two posts there is some validity in all the answers. We do not have a pastor currently
2. Not sure

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Pastor seen by</th>
</tr>
</thead>
<tbody>
<tr>
<td>30-39</td>
<td></td>
</tr>
<tr>
<td>Co-worker</td>
<td>13</td>
</tr>
<tr>
<td>Friend</td>
<td>15</td>
</tr>
<tr>
<td>Mentor</td>
<td>2</td>
</tr>
<tr>
<td>Employee</td>
<td>19</td>
</tr>
<tr>
<td>Associate</td>
<td>16</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>69</td>
</tr>
</tbody>
</table>

**OTHER:**

1. Friend & Ministry partner
2. Co-worker, Friend, Mentee
3. Fellow Elder
4. Currently without a pastor

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Pastor seen by</th>
</tr>
</thead>
<tbody>
<tr>
<td>40-49</td>
<td></td>
</tr>
<tr>
<td>Co-worker</td>
<td>11</td>
</tr>
<tr>
<td>Friend</td>
<td>9</td>
</tr>
<tr>
<td>Mentor</td>
<td>0</td>
</tr>
<tr>
<td>Employee</td>
<td>5</td>
</tr>
<tr>
<td>Associate</td>
<td>10</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>38</td>
</tr>
</tbody>
</table>

**OTHER:**

1. We have no current pastor
2. Helper
3. no permanent pastor currently

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Pastor seen by</th>
</tr>
</thead>
<tbody>
<tr>
<td>50-59</td>
<td></td>
</tr>
<tr>
<td>Co-worker</td>
<td>4</td>
</tr>
<tr>
<td>Friend</td>
<td>5</td>
</tr>
<tr>
<td>Mentor</td>
<td>0</td>
</tr>
<tr>
<td>Employee</td>
<td>3</td>
</tr>
<tr>
<td>Associate</td>
<td>6</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>

**OTHER:**

1. Left blank
2. I am also Pastor

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Pastor seen by</th>
</tr>
</thead>
<tbody>
<tr>
<td>60-69</td>
<td></td>
</tr>
<tr>
<td>Co-worker</td>
<td>1</td>
</tr>
<tr>
<td>Friend</td>
<td>2</td>
</tr>
<tr>
<td>Mentor</td>
<td>0</td>
</tr>
<tr>
<td>Employee</td>
<td>0</td>
</tr>
<tr>
<td>Associate</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>5</td>
</tr>
</tbody>
</table>
11. What percentage of your day involves working directly with youth?

<table>
<thead>
<tr>
<th>DATA SUMMARY:</th>
<th>20-29</th>
<th>30-39</th>
<th>50-59</th>
</tr>
</thead>
<tbody>
<tr>
<td>% of Day</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0-10%</td>
<td>3</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>10-20%</td>
<td>8</td>
<td>19</td>
<td>6</td>
</tr>
<tr>
<td>20-30%</td>
<td>9</td>
<td>25</td>
<td>5</td>
</tr>
<tr>
<td>30-40%</td>
<td>2</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>40-50%</td>
<td>3</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>50-60%</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>60-70%</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>70-80%</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>80-90%</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>90-100%</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DATA SUMMARY:</th>
<th>40-49</th>
<th>50-59</th>
<th>60-69</th>
</tr>
</thead>
<tbody>
<tr>
<td>% of Day</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0-10%</td>
<td>4</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>10-20%</td>
<td>11</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>20-30%</td>
<td>12</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>30-40%</td>
<td>3</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>40-50%</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>50-60%</td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>60-70%</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>70-80%</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>80-90%</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>90-100%</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DATA SUMMARY:</th>
<th>60-69</th>
<th>50-59</th>
<th>30-39</th>
</tr>
</thead>
<tbody>
<tr>
<td>% of Day</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0-10%</td>
<td>1</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>10-20%</td>
<td>1</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>20-30%</td>
<td>1</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>30-40%</td>
<td>1</td>
<td>0</td>
<td>10</td>
</tr>
<tr>
<td>40-50%</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>50-60%</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>60-70%</td>
<td>0</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>70-80%</td>
<td>0</td>
<td>0</td>
<td>25</td>
</tr>
<tr>
<td>80-90%</td>
<td>0</td>
<td>0</td>
<td>10</td>
</tr>
<tr>
<td>90-100%</td>
<td>0</td>
<td>0</td>
<td>10</td>
</tr>
</tbody>
</table>
12. What percentage of your day is spent in youth ministry planning?

**DATA SUMMARY: 20-29**

<table>
<thead>
<tr>
<th>% of day</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-10%</td>
<td>1</td>
</tr>
<tr>
<td>10-20%</td>
<td>4</td>
</tr>
<tr>
<td>20-30%</td>
<td>5</td>
</tr>
<tr>
<td>30-40%</td>
<td>6</td>
</tr>
<tr>
<td>40-50%</td>
<td>7</td>
</tr>
<tr>
<td>50-60%</td>
<td>1</td>
</tr>
<tr>
<td>60-70%</td>
<td>1</td>
</tr>
<tr>
<td>70-80%</td>
<td>0</td>
</tr>
<tr>
<td>80-90%</td>
<td>1</td>
</tr>
<tr>
<td>90-100%</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>26</td>
</tr>
</tbody>
</table>

**DATA SUMMARY: 30-39**

<table>
<thead>
<tr>
<th>% of Day</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-10%</td>
<td>6</td>
</tr>
<tr>
<td>10-20%</td>
<td>13</td>
</tr>
<tr>
<td>20-30%</td>
<td>16</td>
</tr>
<tr>
<td>30-40%</td>
<td>19</td>
</tr>
<tr>
<td>40-50%</td>
<td>9</td>
</tr>
<tr>
<td>50-60%</td>
<td>4</td>
</tr>
<tr>
<td>60-70%</td>
<td>2</td>
</tr>
<tr>
<td>70-80%</td>
<td>0</td>
</tr>
<tr>
<td>80-90%</td>
<td>0</td>
</tr>
<tr>
<td>90-100%</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>99</td>
</tr>
</tbody>
</table>

**DATA SUMMARY: 40-49**

<table>
<thead>
<tr>
<th>% of Day</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-10%</td>
<td>7</td>
</tr>
<tr>
<td>10-20%</td>
<td>4</td>
</tr>
<tr>
<td>20-30%</td>
<td>14</td>
</tr>
<tr>
<td>30-40%</td>
<td>5</td>
</tr>
<tr>
<td>40-50%</td>
<td>7</td>
</tr>
<tr>
<td>50-60%</td>
<td>1</td>
</tr>
<tr>
<td>60-70%</td>
<td>0</td>
</tr>
<tr>
<td>70-80%</td>
<td>0</td>
</tr>
<tr>
<td>80-90%</td>
<td>0</td>
</tr>
<tr>
<td>90-100%</td>
<td>38</td>
</tr>
<tr>
<td>Total</td>
<td>89</td>
</tr>
</tbody>
</table>

**DATA SUMMARY: 50-59**

<table>
<thead>
<tr>
<th>% of Day</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-10%</td>
<td>5</td>
</tr>
<tr>
<td>10-20%</td>
<td>4</td>
</tr>
<tr>
<td>20-30%</td>
<td>4</td>
</tr>
<tr>
<td>30-40%</td>
<td>2</td>
</tr>
<tr>
<td>40-50%</td>
<td>3</td>
</tr>
<tr>
<td>50-60%</td>
<td>1</td>
</tr>
<tr>
<td>60-70%</td>
<td>1</td>
</tr>
<tr>
<td>70-80%</td>
<td>1</td>
</tr>
<tr>
<td>80-90%</td>
<td>0</td>
</tr>
<tr>
<td>90-100%</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
</tr>
</tbody>
</table>

**DATA SUMMARY: 60-69**

<table>
<thead>
<tr>
<th>% of Day</th>
<th>no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-10%</td>
<td>1</td>
</tr>
<tr>
<td>10-20%</td>
<td>1</td>
</tr>
<tr>
<td>20-30%</td>
<td>2</td>
</tr>
<tr>
<td>30-40%</td>
<td>0</td>
</tr>
<tr>
<td>40-50%</td>
<td>0</td>
</tr>
<tr>
<td>50-60%</td>
<td>1</td>
</tr>
<tr>
<td>60-70%</td>
<td>0</td>
</tr>
<tr>
<td>70-80%</td>
<td>0</td>
</tr>
<tr>
<td>80-90%</td>
<td>0</td>
</tr>
<tr>
<td>90-100%</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
</tr>
</tbody>
</table>
13. What percentage of your day is spent on other staff responsibilities?
14. How far in advance do you plan your youth ministry calendar?

**DATA SUMMARY: 20-29**

<table>
<thead>
<tr>
<th>Plan Time</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calendar?</td>
<td>0</td>
</tr>
<tr>
<td>1 month</td>
<td>5</td>
</tr>
<tr>
<td>2 to 3</td>
<td>6</td>
</tr>
<tr>
<td>4 to 9</td>
<td>6</td>
</tr>
<tr>
<td>10 months</td>
<td>8</td>
</tr>
<tr>
<td>2 to 5</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>26</td>
</tr>
</tbody>
</table>

**DATA SUMMARY: 30-39**

<table>
<thead>
<tr>
<th>Plan Time</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calendar?</td>
<td>0</td>
</tr>
<tr>
<td>1 month</td>
<td>4</td>
</tr>
<tr>
<td>2 to 3</td>
<td>19</td>
</tr>
<tr>
<td>4 to 9</td>
<td>19</td>
</tr>
<tr>
<td>10 months</td>
<td>23</td>
</tr>
<tr>
<td>2 to 5</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>39</td>
</tr>
</tbody>
</table>

**DATA SUMMARY: 40-49**

<table>
<thead>
<tr>
<th>Plan Time</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calendar?</td>
<td>2</td>
</tr>
<tr>
<td>1 month</td>
<td>1</td>
</tr>
<tr>
<td>2 to 3</td>
<td>8</td>
</tr>
<tr>
<td>4 to 9</td>
<td>13</td>
</tr>
<tr>
<td>10 months</td>
<td>13</td>
</tr>
<tr>
<td>2 to 5</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>37</td>
</tr>
</tbody>
</table>

**DATA SUMMARY: 50-59**

<table>
<thead>
<tr>
<th>Plan Time</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calendar?</td>
<td>0</td>
</tr>
<tr>
<td>1 month</td>
<td>2</td>
</tr>
<tr>
<td>2 to 3</td>
<td>4</td>
</tr>
<tr>
<td>4 to 9</td>
<td>7</td>
</tr>
<tr>
<td>10 months</td>
<td>5</td>
</tr>
<tr>
<td>2 to 5</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
</tr>
</tbody>
</table>

**DATA SUMMARY: 60-69**

<table>
<thead>
<tr>
<th>Plan Time</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calendar?</td>
<td>0</td>
</tr>
<tr>
<td>1 month</td>
<td>0</td>
</tr>
<tr>
<td>2 to 3</td>
<td>2</td>
</tr>
<tr>
<td>4 to 9</td>
<td>1</td>
</tr>
<tr>
<td>10 months</td>
<td>2</td>
</tr>
<tr>
<td>2 to 5</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
</tr>
</tbody>
</table>
15. On average, how many evenings a week, are you involved in church duties/activities?
16. What is a significant ministry lesson you have learned that you would like to pass on to others?

20-29 years old

1. Have fun with it; don't take yourself too seriously, pray

2. In my experience, being well organized and planned out is the key to sustainable youth ministry. Setting yourself up with a weekly routine helps make it easier to stay on top of things, be a couple of weeks ahead in your ministry work, and prevents burn out.

3. Look for success in quality and people who have come to Christ through an open door that youth ministry opportunities have given. Do not look for success in how many youth are there each week. And do not cancel an event just because not many are coming! It may be hugely impactful for those who do come, because they will get a more intimate approach to what ministry is being done.

4. Deal with issues sooner rather than later!

5. Total ministry alignment leads to a healthier culture, more momentum, and a greater impact for the kingdom

6. Anything that possibly could go wrong goes wrong. Leaning on Christ as your strength is the only possible way to recover from all things gone airy.

7. Be willing to be flexible no matter what. If the body of Christ, specifically the local church, is truly important to you, then we as pastors will be flexible, patient, and available.

8. Focus on your own relationship with God. Listen more than you speak. Be careful who you trust. Relationships are more important than events or programs.

9. Invest in people not programming and multiply yourself.

10. Investment in the lives of students can bring about more change than anything else.

11. Do it like Jesus did which means being committed to the long haul!

15. While you may seem like you have failed in a task, remember that you are not a failure. God uses our successes and our shortcomings to accomplish His will.

12. People don't care how much you know until they know how you care.

13. Being too busy in a ministry can be as ineffective as doing nothing at all in ministry. If ministry leaders find themselves so wrapped up in the schedule of their church that they have very limited time for their personal lives, let alone time to go and serve and rub elbows with those God has called us to love, we find ourselves burnt out and ineffective in our ministries.
Busy does not always equate to results in ministry. I am finding that being intentional with the amount of activities we take on (and don't take on) as a ministry has been more beneficial than anything.

14. Learn admin and advance planning. You MUST learn how to communicate and partner with parents in the discipleship of their student.

15. The Bible MUST be center in the ministry

16. Don't feel obligated to attend everything you're invited to, especially if you're a newly wed. As your marriage goes, your ministry will go. Also, trustworthy adult chaperon's are life-savers

17. 1.) Failure to plan is planning to fail! How can students be excited about something they don't know about until last minute? 2.) If its important, you make time! Always make time for people! People are important! 3.) Don't ask for things!

Just because you love on people does not mean you deserve free stuff! Why are you doing the job? 4.) The further out you can plan the more likely you are to be the FIRST thing on a families calendar! Don't complain about students not coming if someone else is planning better than you! 5.) Ministry is not a wait and see job! How arrogant are we if we are only opening the doors to the church and expecting students to come? ENGAGE them at school, games, and activities. Live on their turf or they have no reason to come to yours!

18. Your Ministry to your volunteer staff is just as important, if not more important, than your ministry to your students.

19. Read good books and find some sort of coaching network.

20. You can't do it all. Surround yourself with a lot of capable people to share the load. It will help you last longer in ministry.

21. Building a strong, healthy, and devoted adult leadership team will be directly related to the overall sustainability of your student ministry.

22. Effective communication is the key to the success of any ministry. A lot of people communicate, talk, etc., but it's not effective.

30-39 years old

1. If the congregation has issues with the Senior Pastor, let him take the hits that he needs to take. In other words: quit taking "ones" for the team. It almost destroyed me.

2. Keep your focus and heart attached to God. Love your wife and family with all your heart and serve them sacrificially.
Serve students but realize they are someone else's kids. Equip parents to lead their family.

3. Even when the youth don't seem like they care about knowing Jesus, keep preaching but also showing them what Life looks to Follow Christ.

4. Do what you say you're going to do. Live what you teach. Love the students and parents.

5. Find someone on staff at the church and a few members whom you can trust, whom you know will be honest with you. Trust their judgement. Use them to help you to keep informed on your success or failures in your ministry. Do not assume that just because you aren't hearing about issues, that none exist.

6. Take time to minister to others. Take time to let others minister to you. Take time to truly study God's word for personal study. Take time to love on your family. Take time to find ways to be personally involved with all the youth relational evangelism. Take time to take your wife out on a date once a month (at least) Etc.

7. It is too easy to begin to drift off-course from the mission, to be distracted by work that is important but not directly related to the mission. We must keep the main thing the main thing.

8. Building relationships is the key to Student Ministry

9. Make sure to love Jesus more than ministry. Don't let your study for teaching fall to be your only Bible Study. Work Hard. Parents & Students pay attention to how hard you work, I have found I have gained most respect and support by working hard. Don't try to be a solo hero, let parents be your friend in planning and responsibilities. Use social media wisely. Affirm your family and helpers every time you get the stage.

10. Learn to say no to many things that will make your life difficult.

11. The importance of staying connected to God through His Word and prayer. That is my source of strength that is how I can have any hope of being effective in youth ministry.

12. It's always about relationships. The more you read books of others... the more frustrated you will be that it's not happening in your church.

13. Don't quit! Ministry has unique challenges that no other "job" has. Its easy to be discouraged, but the key is to never give up.

14. Teach as much Scripture as possible and strive to get the students to memorize Scripture and know sound doctrine before they graduate high school. Preach the Word! You are their pastor feeding them the Word of God and protecting them from wolves that want to devour them with false doctrine. Do not get caught up with other tasks that do not edify the students and equip them to do the work of the ministry and make disciples.
15. Youth ministry makes you cooler than you really are, so embrace the role of a servant not a celebrity.

16. The importance of equipping the parents to be the primary disciple makers. As I have gotten older, you begin to realize the importance of the gospel and uselessness of much of the typical youth ministry stuff.

17. Accountability in all aspects of life and ministry is the key.

18. Take time for yourself.

19. Spend more time praying.

20. Learn to be emotionally invested in your ministry without allowing this emotional investment to cloud how you minister and how you perceive your ministry.

21. Get to know your students and their families. You can do a much better job of teaching them and reaching them when you know more about them. Guard your personal/family time. Don't let your church/ministry become more important than your spouse or children.

22. The most important part of youth ministry will not involve students, but rather ministering to their parents/families.

23. Have a hobby and make it one where you can get to it quickly.

24. Learn to manage your time early in ministry. Also, know how to balance the friend-pastor role with students.

25. Focus on the parents! When you go to games and events sit with the parents! Spend time keeping the parents informed through all means!

26. Fight to maintain your integrity and set stern boundaries for your personal and family time.

27. You can't be all things to all people. Because of that, you can't build your ministry around yourself. Identify your strengths and surround yourself with individuals whose strengths are your weaknesses!

28. You can't do it on your own. You need quality volunteers.

29. While it's important to relate to your students, it's important to not sacrifice your influence for popularity. Even a slightly nerdy student pastor pouring into kids is more effective than the coolest guy who just wants the students to like him and never gets deep with those students.

30. Support and undergird families, meaning rally around the activities they already involved in, invest in their schools/neighborhoods, and reinforce the family as the original and most effective...
small group. Also, strive for deep, dependable, challenging community amongst families, not just a lesson or education time (or even just a gathering time).

31. Student Ministry is not for the weak in heart! Your impact on students is bigger than your own perception. Often I feel I've made little to no impact to find later that a significant impact was made in the life of a student I never knew I had impacted. Students will break your heart, but unconditional love must be shown them, even when you think you don't have any left.

32. Youth ministry is ultimately family ministry. We must train parents to take on the role as their primary disciplers. To do this at a church level, it must be in the DNA of the church, and not just another arm of the church.

33. You need to meet the needs of the community where the community is and not where you want them to be. We "the Church" would love to have everyone come to us, but that does not apply in our society today.

34. CS Lewis said the Bible is all the books you need, but 1000 books aren't too many. Read the Bible and do what it says. Pace yourself and make disciples. Learn how to resolve conflict quickly and in a way that brings honor to Christ and his bride. Continue to passionately pursue learning. Be able to receive critiques and even criticism. Learn from what others say, but don't walkways take it to heart.

35. Respect the lead pastor! He is my greatest friend but at the end of the day he is my boss!

36. Student ministry is a long-term investment. We have seasons of short-term impact, but the real fruit of ministry is in the development of students and leaders over time. Our investment in our leaders affects our students. Our leaders, in turn, invest in our students.

37. Don't just look at the numbers. The attendance with teens fluctuates so much it will drive you crazy. Just concentrate on the ones that God gives you to work with.

38. The biggest challenge in the church today is a lack of discipleship, not organization or modernizing the church.

39. Less is more in regards to social media.

40. Make sure your motivation for ministry is grounded in the gospel of Jesus Christ. Find your identity in the gospel not in ministry performance. Build your ministry on the gospel.

41. I have learned to show that I care. To be a sounding board. Relationships are huge. They won't care how much you know until they know that you care.

42. I don't have the answer, but finding balance between your family and your ministry. As our family continues to grow, this tension continues to grow.
43. Don't overlook the person to grow the numbers. Deep investment in one can make the greatest impact for Christ on eternity.

44. It's important to multiply yourself by training and equipping others to do ministry. You have to be willing to delegate and realize that person may do it differently than you. You have to be okay with the fact they may do it differently.

45. When you join a pastoral staff, you are joining a team that is already established. Do your best to make sure that you are a good fit personality wise, not just doctrinally.

46. Establish and live by priorities

47. I don't know that I have learned it yet, but I am wrestling through the frustration of measuring spiritual growth by behavior change. It is frustrating to teach youth biblical truths, have them grasp the truths and understand application, and then see no change. I have been thinking about Paul's epistles and how they are written to churches full of problems just like ours. Paul had to continually address the same issues over and over. My job is to communicate truth and build relationships. Growth takes time, I cannot expect immediate results.

48. Communication to parents and church member is very important. You can have the best youth ministry ever and if you don't communicate parent will say you are not doing your job.

49. Knowledge based discipleship doesn't work. We must provide some accountability to what we teach. Students must be obedient to the Word.

50. Be patient and allow Holy Spirit to work in the hearts of students and parents. We can't do things on our own strength you will burn out.

51. Have one adult who owns each ministry program or emphasis

52. Your ministry is only as good as the volunteers you have around you.

53. That God is good no matter what and if we aren't seeing it right now, that we can have faith that all this is in His will and will turn out for His glory and even our good!

54. There is no game, retreat, bro time, or camp that can replace clear biblical instruction.

55. Build teams, invest in leader. Create healthy systems and processes.

56. The most valuable thing you can do, other than prayer and bible study, is building and investing in a group of volunteer adults who will work with youth. I have begun meeting with mine regularly and it has made all the difference in the world.

57. The Gospel is relational. Everything we do either helps or hinders our testimony, so we must be intentional about what we say, do, and share. When you make the Gospel the focal point of
your life then it is natural to express your faith with those you come in contact with. This attitude and approach then makes the Gospel our most significant ministry.

58. 1) Invest in your family. Sadly, teens will come and go. The tide goes in and out, but your family should be your rock - your first and most important ministry. 2) Understand the sacrifices your spouse and children are making. Be gracious when your spouse or kids are not excited about having you gone for a week of summer camp. 3) Protect your family. Church is a welcoming place (which is an awesome thing), but DO NOT leave your children to fend for themselves. Be a daddy bear and guard your little ones from evil like those who would abuse them or schedules that would neglect them. 4) Invest in yourself. You need to realize that many churches, while well intended are not thinking of your long term or, sadly, even short term needs. This goes for finances, schedule, skills, and sanity. Chances are you'll need to get a part time job someday or transition to another means of gaming an income - gain experiences and credentials now. You can do this by maximizing the flexibility of ministry! 5) Build relationships with your peers. One of the most challenging aspects of youth ministry is existing in an adolescent bubble. Youth ministry will keep you young but I feel sometimes it inhibits us from growing up too. 6) Build relationships with other youth ministers especially when they're across town. You're not in a competition even though many in your church will think you are. I love singing the praises of other youth pastors and churches; it utterly confuses many people but helps them reorient their thoughts to a Kingdom focus.

7) Realize you can't do it all, but continue to challenge yourself. If you're not a details person find someone who is, but learn everything you can from them. If you're not a people person find someone who is and learn everything you can from them. Accept your SHAPE (Spiritual Gifts, Heart, Abilities, Personality, and Experiences), but challenge yourself as a good steward to grow even if your ministry is content with you simply showing up on Wednesdays and herding JH boys to camp! 8) Don't give up on God or yourself if you're in a hard place. I remember years ago I was in a hard ministry setting. I was at a youth conference and heard another youth pastor ask John Piper what he would do if he had to face X Y Z challenges. Piper responded, "I would be depressed!" The crowd roared, but Piper went on to say something like, "You need to realize in the eyes God your entire 5 years at your church could be about reaching just one student - in His eyes your sacrifices are worth it." Youth ministry is brutal emotionally (and let's be honest, financially too), but we can't give up on God and even ourselves. We make mistakes, of course, but we need to play the long game realizing we're not simply scheduling events we're shepherding young lives for the Chief Shepherd. 9) Don't be ashamed of your tears. Jesus wept over Jerusalem. Can a youth ministry really exist without tears? Let your tears bring clarity to your eyes. 10) It all goes back to the family. How many times have we said this? It's true and family ministry is great. Yet for many of us we're trying to reach these poor kids who are falling between the cracks and their only connection to church is youth group on Wednesdays. These kids bring no financial advantage to the church and they're always hungry, but without the youth ministry they wouldn't hear about Jesus. Yes it all goes back to the family, but realize in many
cases we are needing to rebuild family units from the ground up by investing in men and women who will one day be fathers and mothers. Model marriage, love, parenthood, and passion to these kids! You may be the first "real" family unit they've seen - your teaching just begins with what you say on Wednesday but it does not end there! 11) Set high expectations. Challenge your students and challenge yourself.

59. Avoid burnout

60. Experience

61. I believe that in ministry, you are either a Paul or a Timothy, from the Bible. You must either be disciplining others or being a disciple. There is never a time in ministry when you are not either a Paul or Timothy

62. Students learn to love Gods Word. They do not always come into the youth group loving Gods Word but they can definitely learn to taste and see that The Lord is good. Don't give up teaching the full counsel of God's Word even if you go through seasons where you are not seeing fruit. The fruit will come in time.

40-49 years old

1. Realize that your influence is small compared to parents. Make yourself available to them as a resource. Work hard to gain the trust of the parents of youth in your ministry.

2. I use to really worry in the beginning that during my lesson time the students weren't really listening to me or I wasn't connecting with them on their level. Don't sweat it whether you think they are listening and learning; because the majority are....I'm amazed by just how much the youth have grown spiritually in our church. If you are genuine about what you do, it will all work together for God's glory.

3. Protect your wife and family time.

4. Serve and minister to parents and families.

Connect your relationship with Jesus to your students.

5. To be a good minister, you must be a good husband and father. Protect your family by being the man God created you to be. Then serve the church.

6. 1. Love God, imitate Christ in all that you do, focus on & serve others. Do these things every day. 2. You will never be able to please everyone all the time. And the harder your try to please everyone all the time, the more likely you will burn out. 3. You must have a thick skin in the ministry and don't try to fix things that can't be fixed. 4. You and your pastor may never be friends. Still, pray for him daily. Never betray his trust. Always have his back.
7. I have learned two major lessons that have really impacted my ministry. First, you have to really care about the teens and their families. If you are not genuinely interested and invested in their well-being in Christ, it will show and you will not be much of an influence. Second, teens need to be able to truly think about the truths of Scripture and see how they are revealed in their everyday actions and activities. They need the truths to help them wrestle with many situations as opposed to just moral principles that will be easily challenged in their near future.

8. Don't try to be the biggest or coolest kid in the youth group. God didn't put you where you are to be one of the gang, he put you there to lead them to know Him, to grow in Him, and lead others to Him. You can't mentor them if they don't see you in that role. Also, see yourself as a "family" minister as much as you do a "youth" minister. Usually when a young person is going through a hard time it means the whole family is to some degree.

9. Concentrate on growing disciples and not growing your numbers. God will send them to you if you are growing what He has entrusted you with.

10. I have learned to never lose your fun playful spirit, but don't just be the silly friend. Be a fun youth pastor who is serious about teaching God's word, sharing Christ and mentoring.

11. Don't neglect the ministry to parents and to communicate with them. You are not the teen's bestie you are their mentor/disciple maker.

12. Be yourself. Don't try to be someone you are not. It's not about bells and flash, it's about teaching God's Word and seeing lives changed!

13. Minister to your family first, if you lose it with them, then you've already lost it at the church.

14. Stand by convictions but be flexible with planning.

15. The Main thing is to make the Main thing the Main Thing.

16. It never gets easy!

17. Making the shift to being focused on making disciples that can make disciples. To move from farming (Lone Ranger youth ministry) to ranching (recruiting and mentoring other adults and students) to reach more and be more effective.

18. Invest time in prayer for students, parents, & families.

19. Discipleship is a long-term process that requires a youth pastor to stay in one place for many years. Relationships require time.

20. People change, teens change, culture change - but the Word of God never changes - His Word changes me.
21. Understanding that most of the people around you have no idea what all you really do and that is okay. The sooner you realize that the better to help from getting discouraged.

22. That consistency is the key when working with teenagers. They need to know you are going to be there and that you have a plan for what you are doing. Most youth pastors move around and don't actually get a foot in the door to help begin change. I think being around and having a plan helps keep the youth ministry going in the right direction.

23. If you have a team of leaders/volunteers disciple them and become like a family. Be careful who you become real close with on staff. And all else keep your relationship with Jesus first and foremost!

24. Do your best, say a prayer let go and let God take it from there.

25. Being a disciple maker is much harder and takes much longer to develop than being an event coordinator, but the results are eternally more significant. A student disciple is much more likely to continue in the faith if he/she is connected significantly with other generations in the local body of believers. In other words, silo youth ministry does not necessarily work in the long run.

26. Beware of the drudgery of everyday office task, they have a tendency to zap your energy and focus.

27. Beware of the drudgery of everyday office task, they have a tendency to zap your energy and focus.

28. Establish a core group of volunteers to invest in and lead them to invest in the teenager's lives.

28. Always be intentional in making time for your family outside of ministry obligations and needs.

29. Get clear boundaries and expectations on paper. Church members all have different expectations and sometimes it feels like you have to fulfill them all at the expense of your own family and personal health and sanity. I am not just a youth pastor but have other responsibilities and am also filling in for a pastor that died and did an impossible amount of ministry himself. It is overwhelming and beyond the idea of "burnout."

30. Relevance is not found in being hip or cool. It is found in the Great Commandment. The lives of students are changed when they know that we love God and we love them. This is relevance.

31. You will never be able to please everyone, but you can love them all.

32. Do not use bait (pizza/activities) to attract the youth to your program. You need to teach the Word and make disciples. If you do anything else, the youth will keep coming back for the
wrong reasons. It takes time, but God will honor your patients and will send his children to you. Do not create a church within the church. Have faith in God to fill the program.

50-59 years old

1. It's all about relationships/mentoring.

2. Take more counseling courses than are required for your degree program. A good bit of time is spent counseling teens, parents, volunteers and others.

3. Make learning about God a fun thing and they'll come....AND invite their friends....

4. Kids are going to act like kids. God gives patience. Faithfully disciple them with love and mercy.

5. BALANCE!!! God first in your marriage, family, church, and ministry Be passionate about Jesus first. It's all about the gospel. Relationships, relationships, relationships Be organized and prepared Your volunteers multiply your ministry; invest in them! Take your vacations and days off!!!

6. We must be the example, not simply a mouthpiece.

7. It is all about the relationships with the kids.

8. Youth need to own their faith if they are going to stick with it after they graduate high school. Too many times we organize, direct, teach, preach, entertain, etc. and do all the "work" for them. Pushing the responsibility for learning, growing, evangelism, accountability back to them and encouraging/equipping them to run with that responsibility is critical in them owning their faith.

9. A) Be obedient to God above all else B) Your family is your FIRST ministry C) Communicate, Communicate, Communicate- with pastor, leaders, deacons, parents, teens, school, church members- you have to share what's up, what God is doing, what great is going on, and how to pray for the youth group.

10. Plan well and spend as much time with volunteer leaders as with students. Parents should receive constant attention as well.

11. Longevity in ministry is the key. Stay at you church for a long time, even when things are tough, hang in there. It will be worth it in the long haul.

12. No matter what, good or bad, make sure you let your pastor know about it. Time equals love - They want someone that is going to be there every time they are there.

13. Preach the Word, love the people, be yourself.

15. Don't judge a book by its cover. Students may look different and even act different at times, but the training and love they receive from leaders who truly love them (and not count or consider them as a number) will go further than we know. Lives are changed even if we don't see it up front. But down the road ... let me just say that many are living out their faith for Jesus in bold new ways.

16. Expect the unexpected; love them like Jesus!

17. No matter how mature they seem they are still minors and under their parents’ authority.

18. It is all about the relationships and loving others!!

19. That what we do and how we lead the youth has a great impact on their lives and helps to guide them in their future

60-69 years old

1. Hey, I'm 62 and I find I have to hang out at the middle school and high school more than ever to keep up. Funny thing, I'm more excepted than ever.

2. Work with the students you have, and who come, and don't focus on those who do not. Don't forget them, but don't beat yourself up because they don't come all the time.

3. Read Proverbs 3:5-6 many times.

4. It is mostly about sharing relationships.

5. Try all things and then look back over to see what you can do better and why it did or did not work. Always plan ahead

17. How has your definition of a successful youth ministry changed or evolved over the years?

20-29 years old

1. it's always been survival, make a difference, lean on God

2. When I first started out in ministry I was all about packing the place out. My focus was on physical numbers. However, in the last 2 years I have shifted my focus to a discipleship focus. This initially killed attendance, but now I am actually seeing the biggest numbers in attendance I've ever had. And It's not just big numbers, its big numbers and a large percentage of those kids are there because our core group (whom we poured discipleship into) invited them. So I have seen the importance of discipleship over numeric growth first hand.

3. It has changed from looking at numbers to looking at the strength of the relationships being made.
4. Success isn't necessarily based on numerical growth, but in spiritual growth.

5. Attendance has become simply one of the factors and not the major factor in determining success. As we've developed a philosophy and structure of discipleship, we've started focusing on involvement in several key areas and not simply attendance at youth group.

6. My definition for success is: Did I do that which I believed God was leading me to do- and did I stay close enough to him to allow him to lead?

7. My definition of success has changed with concern to students' understanding of the gospel. My focus and goal is to produce true disciples of Jesus, who are committed in making disciples.

8. I focus on the number of students who make public professions of faith and the number of students who go on to love faithful Christ centered lives as adults.

9. I used to define success as how much work can I complete myself. I now view success in ministry as how many people have I trained to be able to do ministry.

10. Success in the past has been defined by the number of people attending the midweek service. Now I believe a bigger indicator of success the number of 25 year olds that have graduated from my youth ministry that are still passionately following Jesus.

11. From simply numbers to numbers saved to numbers of disciples being made!

12. In the beginning, my idea of success was determined by the amount of youth that were regularly attending, inviting their friends, and participating in weekly Bible studies. Now, my goals have changed to focus on each individual youth and their relationship with Christ. Regardless of how many youth are in attendance, if I am not helping each of them grow spiritually and deepen their relationship with Christ, then my ministry is not fulfilling its purpose.

13. I used to believe that a successful youth ministry had big numbers and that I could just teach a lesson on Sunday and Wednesday and I would see deep spiritual movement in their hearts that would show instant growth and change in their lives. I now am much more convinced that a successful youth ministry focuses on the spiritual depth of a smaller group of students as compared to just getting bigger numbers of kids and that it takes months and years of a kid being in the youth group hearing those lessons PLUS intentional time spent outside the standard youth group meeting times to see that life transforming spiritual growth.

14. A successful youth ministry is marked by youth that are growing in their walks with Christ from the inside out. Youth that are taking the reins of the ministry and seeking other youth out and being intentional about showing each other the love of Christ. If the ministry is hung on one or two leader's shoulders, it can only grow so far, but one that encourages the teens to lead each other in worship and in fellowship with their Creator is one to watch.
15. I have learned that having a smaller but deeper group is good. And you can be a successful group if you have fewer than 100 students.

16. When I was in college, a successful youth ministry was one that "everyone wanted to go to." When I started this position two years ago it began to shift to, "a place where youth feel safe and loved." Now my definition of a successful youth ministry is an equally balanced hybrid between a place of acceptance/love and a place of direction/truth.

17. My definition of success changed when I quit looking at kids as 'Good' or 'Bad' and started looking at them as 'Alive' or 'Dead.' We are not after morality, we are after holiness!

18. Has not changed much. Except a realization that it really cannot be measured... Most of the success I have experienced in Ministry I did not know about until years later when I saw that particular student or volunteer do something amazing because of the Ministry we had done in their life. Numbers don't matter, what matters is real life change, and that simply cannot be measured. We measure the outward appearance, but God measures the heart!

19. Its gone from number of kids attending and their observable growth to how evangelistic individual students are. I feel that personal evangelism is a good measurement of growth and seriousness.

20. My definition in the past centered on the number of students we were able to gather. Over the years, that definition has evolved to the number of leaders the ministry forms and sends.

21. As of now, I see a successful student ministry as a ministry that has a healthy and balanced approach to both evangelism and discipleship. A successful student ministry is constantly growing but at the same time being able to adequately disciple the students that we have been given.

22. I have only been a full time youth pastor for a year, so mine will continue to evolve. But in my mind, a successful youth ministry is one that sees students and graduates staying faithful to the Lord, the mission, and the local church, all for the glory of God. It's not just numbers and activity.

30-39 years old

1. For me it went started with the latest "fad" and then moved into heavy activities and then it finally occurred to me that just teaching the Bible is all that was enough. Then in a twist of irony after I had come to this conclusion the church I was at split and my youth group went from a 22 a night average to 2 in one Sunday. Psychologically, that did me in for youth ministry.

2. When I started I was more of the "lone-ranger" style pastor. I didn't want parents or other adults as support and leaders. Years of heartache and heartburn and I have finally discovered the secret to student ministry. Leaders are learners and need lots of attention to lead students. I
spend a lot of my time now preparing my leadership to handle as many issues as they are able. Small Group focus is the key.

3. Successful Youth Ministry has changed much since I surrendered to the ministry. I want to youth to come to know Christ as their personal Lord and Savior then disciple them. Not watch them walk out the back door.

4. From Numbers to disciples.

5. When I began my ministry, I believed that numbers equaled success. After serving in a church that had the same mentality, I realized that is a huge error. Success in ministry (of any kind) has nothing to do with how many show up, but by how far those who show up develop. 5 mature Christians are better than 50 who show up for a smoke and light entertainment show that they get nothing out of.

6. In the beginning I compared my ministry to those around me and the mega churches. Now, I help make the ministry I'm leading work for itself. I delegate responsibilities without reservation. I focus more on Bible Study and relationships.

7. The number of students who feel called to ministry is a more important metric to me than it used to be. I now believe more strongly in training volunteers and parents. I get physically tired more easily now. I feel more pastoral than fun now.

8. I used to think programming was the key. Not so much anymore

9. Yes. When I first started I made ministering to students my main goal. I was young and used that as an advantage for building relationship with students but I neglected parents. I had a student ministry of great attendance on Wednesday but Sunday day was horrible. I should have given parents tons more of my time and effort.

10. A successful youth ministry is one where parents are equipped to be the primary disciple makers in their home and where teens are learning to serve rather than be entertained.

11. I have learned youth ministry is not about just trying to be busy and fill up a calendar. It is not about who has the most numbers. It's about introducing students to Jesus doing whatever it takes to reach them and disciple them.

12. It's changed from basing success on number of attendance, coolness, place to be, event driven to basing success upon trying to root students in Jesus Christ, knowing and sharing the gospel, and living for the good of others so they may be saved. Success is students in a faithful relationship with the Lord who serves God and others.

13. Successful youth ministry must be based on the goals of each specific church and pastor. Some focus more on discipleship and training, others on evangelism and outreach. There is no
magic "successful" definition for youth ministry. Only the God given goals you set out to achieve. My goals for youth ministry have been: 1 See students saved. This means new students are coming and hearing the gospel and responding to it. 2 See students baptized. This means they're staying and growing in their faith and obedience. 3 See students serve. This means students are backing up their faith with actions which hopefully will lead right back to the first goal.

14. I'm more patient with the students. I don't expect them to be fully mature in their theories or actions. I do expect a lot of them but I don't get frustrated with them for slow growth.

Also, I don't try and be "cool" and be their buddy. I am their pastor. I love them and they know that. They need a mature Christian who will teach them what they need not a hang out buddy.

15. Yes, success is measured by Kingdom advances and job fragility. If you see the Kingdom of God advancing through the lives of your students, then you're witnessing a win (evangelism, relationship, discipleship, teens that pray, etc...). Also, if you work yourself out of a job knowing that if you left, died, or got abducted by aliens...again, the ministry would continue to run and thrive because Christ (not you) powers it.

16. It has evolved each year. A successful youth ministry is one that is seeking to equip the parents to be better disciplers of their students, as students are being trained to effectively make disciples who make disciples. Students need to know the depths and the riches of God's Word and how it applies to their daily lives in a practical and real way.

17. Numbers mean nothing. Changed lives mean everything. Be patient. Wait for it. The reward is seeing the adults they become

18. I am still trying to figure out what success means

19. Changed from success measured by greater involvement in all aspects (greater attendance in general, in small groups, mentoring relationships, spiritual disciplines, etc) to success measured by individual transformation and gospel saturation

20. It has evolved from a point where being close "friends" with students has turned into a desire to see more leadership and group connections become the focal point of my ministry.

21. It's not so much about numbers, it's more so about seeing the ones that are coming grow spiritually. Discipleship must happen. Relationship building is useless if you're not making disciples. Numbers are pointless if you're not making disciples. So... just make disciples!

22. Yes

23. It really hasn't.
24. It has gone from believing my success was measured by Wednesday responses. To knowing now, did the Holy Spirit impact their lives through me.

25. I know personally success used to be measured in sheer number, but now it is measured in life-change seen in students (service, retention, fully developed disciples).

26. It's not about the right now, but about the long term. What are we giving them that is going to help their spiritual journey when they are in their 20's and 30's?

27. I have become a lot less focused on the fun or attractive elements of youth ministry and more focused on faithful Bible teaching, trusting the Word not to return void.

28. I don't know that you see success in youth ministry immediately. I think many of my perceived successes turned out to be short-lived successes. I find success in students who years later come back to tell me what impact the Ministry God has called me to has made on their lives.

29. It is less about numbers and more about how I believe the youth in my ministry are growing in their relationship with Christ.

30. I started as a numbers guy, we were bigger than this church and this church and these guys are bigger than us so we are "losing" to them. That took several exhausting years to grow out of. I now judge the success of the ministry at the reach into the lost community and depth of the students that are being discipled. Numbers are still important as they allow you to evaluate things quantitatively, but they aren't the only thing that is important. You have to balance both.

31. Somewhat. Making disciples and giving students authority by which they become leaders that build leaders is success. Unfortunately, many congregations structure success around how many gather, which, alone, undermines true success.

32. Most measure success by numbers and I still live in a culture where this is true. I certainly believe this is an indicator of how we are doing, but there is much more. Faithfulness and perseverance are markers of a person truly called to youth ministry. Real kingdom success can't be gauged in a couple of years. It takes time invested to see the success of ones investment in the lives of teenagers.

33. no

34. In the past I looked at headcount as the definition of success. Today I focus on the change of heart of the individual and their ability to show Christ to others.

35. I was always encouraged to make disciples. Over the years disciple making has been focused more to the head of households rather than just the teens. As a young man I though success was
climbing up the ladder, the older I get, the less I compare to others and try to climb down the ladder.

36. Quality is greater than quantity

37. When I started in ministry, I focused on the immediate. How great is this or that event/trip/gathering/teaching/small group? Now, I am playing a longer game. Events and gatherings are a much smaller part of a big picture. Success is a student who is growing in their faith, leading others, and committed to following Christ when they leave our ministry.

38. Success is defined as influencing all those God has put around you and to keep oneself from being polluted by the world (James 1:27)

39. It used to be a build it and they will come mentality. Now it's small group, small group, small group. We are trying to create spiritual sons and daughters. Students are now much more invested.

40. Personal success is Faithfulness. Ministry success is discipleship.

41. It really hasn't all that much. I guess I place the emphasis a little less on activities, events and numbers and a bit more on discipleship. I'm stronger on the gospel. I'm more focused on being faithful and fruitful than on short term success.

42. Success means equipping parents and teens not just teens alone.

43. Not sure it has evolved, but it comes down to how many lives have we touched and been able to share the gospel with, how many students have we provided an adequate experience in which they are growing will continue to grow in the Lord, and how many families have we partnered with to help their students in their walk with Christ. Evangelism, ministry, worship, discipleship, and missions I believe fall under these areas.

44. I'm much more "big picture" focused now than ten years ago. I started with a "grow the student ministry mentality". God has moved my heart more to a "reach people and see His church grow" mentality.

45. Before it was all about numbers. Now I'm more concerned with having trained adults who are involved in our students' lives. Caring adult + students = good ministry!

46. It has shifted from just trying to see students make professions/get baptized and more into becoming a committed follower of Jesus. Obviously profession of Christ and subsequent baptism should indicate a real walk with Christ, but I tend to see that now as the starting point rather than the finish line.

47. Nope - its all about Jesus
48. I have realized that definition of success is largely based on surrounding circumstances. Success doesn't always mean a robust, thriving, growing group. For churches in decline, success could mean steady numbers, or even marginal decline. For spiritually immature groups, it could be students simply making small choices differently. Instead of students winning students to the Lord, it could be simply starting with inviting someone to church or an event. Success should not be measured against the ideal; it should be measured against the current situation.

49. Success is now measured on a longer term basis. Not how did they grow this weekend but how are they doing raising their kids.

50. Yes... I have moved from a teacher to a disciple maker

51. Numbers aren't as important as they used to be. Life and heart change are a better gage of success.

52. Successful ministry is not just my personal success story, but that adults, parents, and students are discipling other students

53. Thankfully I started out with the mindset to focus on the health of my ministry, not the size, & I believe it has really helped in everything.

54. I am more realistic with time management and organization, and I value more the time with people.

55. Successful youth ministry is that which results in faith in Christ and spiritual maturity.

56. Focus has shifted to longevity, building things that will last, giving away leadership responsibilities and consistent effectiveness in students’ lives.

57. I used to measure success by attendance numbers. Now I measure it by how students develop.

58. It is very easy to become trapped in the numbers game. However, successful youth ministry is seeing students and their families become followers of Christ. To me, successful youth ministry is seeing students share their faith, serve with gratitude, mature spiritually with wisdom and understanding of Scripture, and grow deeper in their relationship with Christ. This can only be measured over time and by remaining involved in their lives beyond the church building.

59. I used to care more about numbers partially because that is what my church cared about. As I've aged and have gained relative job security in a new church I've become more passionate and focused on discipleship (I speak of job security because of how long I've been here, my relationships with the congregation, the fact that they've seen my work ethic, and my relationships with youth). There was a time when I liked depth but needed width. I needed to justify my position, to angle for more ministry and personal resources (yes it's sad), and to feel
like I wasn't just spinning my wheels. Tears though have brought clarity. Now, I like width, but I am rapidly passionate for depth. I'll take 5 authentic, growing, reproducing disciples over a "crowd" of 500 who fizzle after a week of a high energy camp.

60. All about quality with the students God has given us, not the quantity of students.

61. I once believed that being successful meant having a large number of youth attend every event. Once I figured out that youth ministry is about relationships, the youth group grew and I now know that success is not in the number of youth that attend, rather, the connections that are made with the youth.

62. By God's grace I avoided the unhealthy focus on numbers (there is definitely good that can be gleaned from tracking some numbers) and serve at a church which all in all understands that numbers are not the deciding factor in youth ministry. My definition has not evolved/changed much over my ministry. I have grown in the emphasis put on memorization but understanding that youth ministry is one factor in the lives of these students. Success is equipping them with a strong foundation (with as much help as possible from their Christian parents) in God's Word so that they are equipped for ministry when they graduate. That was my focus when I started and I have no reason to change it up to this point in my ministry.

40-49 years old

1. It has moved from being very attendance-based to attendance based on faithfulness to God's calling.

2. Youth Ministry isn't a 9-5 job; it’s a way of life. I've found my success doesn't revolve around making every single event (even though I do make a lot of them and stay involved individually) my students do, but rather my success has come by making myself available to my kids anytime and just relating to the students means more than you'll ever realize.

3. I am definitely more concerned with effective discipleship than with big events or large numbers, even more so than 5 years ago. I want to help grow followers of Christ not simply church attenders.

4. Discipling students more clearly defined and valued over growth and size.

5. It is more than about building relationships between youth and parents. It is about connecting youth with other generations in the church and helping them realize we are all part of "the church".

6. You have to meet the kids where they are and minister to them there. When I was young I just wanted to be their best friend and was a people pleaser. You can get a lot of kids by doing stuff and acting like the kids, but once they go off to college or leave home, they are less likely to go to church. Why? They were never really taught how to live a real life in Christ.
7. I would say we always battle with the numbers game. God has called me to a smaller church setting, but there is always the temptation to judge solely on numbers. True success is seeing teens grow in their knowledge and love of God, and then helping them live out that love in the real world.

8. There was a time when I measured success, as many do, by the number of kids at worship or who sign up to go on certain trips. Admittedly, I still catch myself doing that sometimes... (Anyone who says they haven't done that is a liar by the way) However, now that I've been at this church for 17 years I measure it more by the quality of the relationships I have with the students currently involved in our ministry and with the young people who have graduated. To some degree I measure it by how many of our students have stayed involved in church after they have graduated from our program.

9. Its not about the numbers!

10. Its not all about numbers

11. It has changed from event based to discipleship focused.

12. I used to be more wrapped up in the numbers in my group when I first started out. As I've progressed in ministry, I've seen large groups and smaller groups come and go, and because of that, I would define success as developing students who deepen their walk with Christ and minister in whatever career field God calls them to. I've learned that my role is to equip them to be who God has called them to be.

13. more discipleship and opportunities to practice their faith

14. Yes the larger the group the less I am directly involved with youth and more directly involved with youth workers.

15. Moving from counting numbers...to observing evidence of spiritual growth in the youth.

16. Yes. Used to be totally numbers based (because that was all my pastor and deacons wanted to know. Now my goal is to each student get discipled by an adult and see spiritual growth. For them to own their own faith by graduation.

17. Really hasn't. The goal has always been to make disciples.

18. It is not about events or big crowds. Youth ministry is about building long term relationships with those you are discipling and partnering with parents.

19. it was more about numbers of people coming, now more about the numbers serving others

20. My focus for success is on helping teens get real with God and His plan for their lives. To me it is more about quality rather that quantity. Numbers are good but that should not be our focus.
21. I don't really think it has evolved but crystalized. From the beginning my goal was to help student become disciples who live their life out in their everyday lives. I think I have evolved by coming to the understanding that my job is to help lay the foundation for students relationship with Christ. Youth ministry is just a building block for them to become fully committed followers of Christ.

22. It is still "Messy Spirituality"! Build real relationships and play! Always show "Love"!

23. In the beginning I thought it was all about size. The bigger the group the better. Now I realize that is not the case. God would rather have one or two sincere hearts seeking His will than 30 pretending to.

24. I used to think numbers meant success. If many numbers were involved then it was a success. I have come to learn that when the level of commitment rises, the numbers of participants decrease by half. I now try to offer opportunities more strategically knowing that some events or opportunities are more involved and therefore will be smaller in size.

And that is good. The numbers I concern myself with is 1) are we discipling as many as possible? 2) are as many disciples trained to reach the lost as possible? Today, success for me means being faithful to Jesus, to love Jesus, and serve Him. That will be enough.

25. Used to be a focus on a bunch of activities that drew kids in to the church of youth ministry. Now I try to focus on the spiritual growth and leadership responsibilities that students assume as a mark of moving forward.

26. Used to be a focus on a bunch of activities that drew kids in to the church of youth ministry. Now I try to focus on the spiritual growth and leadership responsibilities that students assume as a mark of moving forward.

27. It definitely used to be based mainly on numbers and I do believe that numbers is a sign of a successful program but my main definition has evolved into that success is seeing a student develop and grow their own personal faith and walk in that faith as they go from high school to college and beyond. Life transformation

28. Discipleship and growth. I have taken a small group of dedicated students and leaders and invested additional time to mentoring them. Then encouraging them to invest in others lives. The plan is to multiply not add.

29. Without parental involvement, there is no youth ministry. Ours has almost completely died. Parents don't expect their teens to be involved at church and don't even expect themselves to be involved at church. Teens follow this example.

30. As our group has grown I have had to follow the wisdom that Jethro shared with Moses. I have established youth leaders who minister directly to students. My role is to equip and
encourage them as they impact students. I am available to help with challenging situations, but my direct contact with students is less frequent than when I started in youth ministry.

31. I used to think the key to getting teens to attend church was to get their parents in church first. Then it was the other way around, get teens in church and their parents will follow. Now I know to just focus on the teens, teaching them and arming them with the tools and knowledge to share the word and love of Christ in THEIR world, living a life pleasing to Him.

32. No.

50-59 years old

1. Yes, from peer (I started to volunteer at 19) to mentor, and multiplication.

2. As I have grown older in ministry I have discovered that investing in others to do the ministry is one of the best things I can do to be successful rather than thinking that I needed to do it all in order to receive all the glory went it went well.

3. numbers matter much less and long term discipleship matter more. many of my youth now have children quite a few have grandchildren I’m less concerned now about youth's presence at my events and more concerned about how my events affect there adult lives.

4. It's evolved over the past few years to be able to know what works and what doesn't....keep the good stuff, and chalk the not so good stuff up to learning and experience...

5. None. To me a successful youth ministry has always been about teaching the truth of the gospel to youth and training them to live it in all aspects of life.

6. Nope, it's still about the gospel and making disciples who then go and make disciples.

7. From bringing large numbers of youth into the building to pouring into the ones who are there. From entertaining as an enticement, to educating to build a firm foundation.

8. It isn't about the numbers or the latest youth ministry fad or praise and worship music or the curriculum you use. It is all about being there when the youth celebrate life and when life crashes and burns around them. It is about attending funerals, going to hospital rooms.... Just showing up. I think these young guys think they have to dress the part, look the part, be cool and their ego gets in the way of seeing the needs of the kids.

9. See previous answer

10. Was numbers, and business- due in large part because this is America, and that is how we measure success. Also in large part due to SR Pastor’s expectation.
11. Attendance numbers were once the focus. The end product, fully devoted followers of Christ, is now primary. When the ministry is planned well, led well and promoted well, numbers take care of themselves.

12. I started out thinking success meant a lot of kids/youth. That has drastically changed to ..... success is all about making disciples, and equipping teens to stay involved in church for the future.

13. There was a survey taken many years ago by Group Magazine. Their definition of a successful youth group would have 10% of the church body.

14. The goal remains the same, to produce spiritually mature disciples who are able to reproduce themselves.

15. It's gone from one of just numbers (attendance) to how many students are engaged or involved in ministry.

16. Understand we do it for Jesus; not for humanity.

17. Attendance vs involvement after high school

18. Less about numbers and more about relationships and stories of God's working.

19. Yes, it has become harder as society has changed greatly over the years and there are so many distractions out there. Getting young people to church has become a challenger

60-69 years old

1. I think it is pretty much the same as when I started 44 years ago- Reach students, Disciple students, Train leaders

2. I don't feel the need to see immediate results all the time. I plant seeds, water and let God bring the increase.

3. Success at my age is to see students that are serving in ministry and have for several years.

4. Yes, it was about building up the group size-wise. It is now focusing on offering a Christ-like community in which Jesus can be found.

5. Yes. It used to be how many youth came, now it is how much the youth are growing in their walk with the Lord
18. Pick the statement below that best describes how you feel about your understanding of youth culture.

**DATA SUMMARY:**

**20-29:***

<table>
<thead>
<tr>
<th>Understanding</th>
<th>No. Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>on top</td>
<td>6</td>
</tr>
<tr>
<td>most</td>
<td>17</td>
</tr>
<tr>
<td>have to</td>
<td>2</td>
</tr>
<tr>
<td>can't keep up</td>
<td>0</td>
</tr>
<tr>
<td>other</td>
<td>1</td>
</tr>
</tbody>
</table>

**Youth Pastors Age 20-29**

- Most 65%
- On top 23%
- Have to study 8%
- Other 4%

**DATA SUMMARY:**

**30-39:***

<table>
<thead>
<tr>
<th>Understanding</th>
<th>No. Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>on top</td>
<td>6</td>
</tr>
<tr>
<td>most</td>
<td>42</td>
</tr>
<tr>
<td>have to</td>
<td>16</td>
</tr>
<tr>
<td>can't keep up</td>
<td>2</td>
</tr>
<tr>
<td>other</td>
<td>3</td>
</tr>
</tbody>
</table>

**Youth Pastors Age 30-39**

- Most 61%
- On top 23%
- Have to study 23%
- Other 4%

**DATA SUMMARY:**

**40-49:***

<table>
<thead>
<tr>
<th>Understanding</th>
<th>No. Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>on top</td>
<td>4</td>
</tr>
<tr>
<td>most</td>
<td>25</td>
</tr>
<tr>
<td>have to</td>
<td>14</td>
</tr>
<tr>
<td>can't keep up</td>
<td>8</td>
</tr>
<tr>
<td>other</td>
<td>7</td>
</tr>
</tbody>
</table>

**Youth Pastors Age 40-49**

- Most 43%
- On top 12%
- Have to study 24%
- Can't keep up 14%
- Other 1%

**DATA SUMMARY:**

**50-59:***

<table>
<thead>
<tr>
<th>Understanding</th>
<th>No. Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>on top</td>
<td>2</td>
</tr>
<tr>
<td>most</td>
<td>10</td>
</tr>
<tr>
<td>have to</td>
<td>8</td>
</tr>
<tr>
<td>can't keep up</td>
<td>3</td>
</tr>
<tr>
<td>other</td>
<td>4</td>
</tr>
</tbody>
</table>

**Youth Pastors Age 50-59**

- Most 40%
- On top 16%
- Have to study 24%
- Can't keep up 8%
- Other 8%

**OTHER:**

**20-29:**
1. Youth Culture changes daily... The only way to understand it is to actively hang out with youth!

**30-39:**
1. The kids don't need me to keep up with youth culture, they need me to follow the biblical mandate to love and teach them well. I do however, try to "keep up" enough to make conversation. I do the same thing with sports and the weather with adults. If I know my kids are in to XYZ I'll dig into then to relate with them and help them think Biblically about it.
3. Other than understanding the pressures they currently face I don't see a huge need to keep up with the trends of this week's youth culture.

**40-49:**
1. I keep up with recent trends and 'pop' culture, but the key and core issues do not change.
2. I try to keep up with trends in youth culture, but recognize that the basic needs are still the same.
3. I find myself dealing with the trends in youth culture later than most because of where I minister.

**50-59:**
1. I don't think knowing youth culture is as important as knowing your youth.
2. unless you're a kid, you better study, and I do.
3. It is not like yesterday, but neither is our world
4. I learn what I can but it is not a focus
19. I feel that the manner in which I relate to teens at this phase of my ministry is as a:

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age Range</th>
<th>No. Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-29</td>
<td></td>
</tr>
<tr>
<td>30-39</td>
<td></td>
</tr>
<tr>
<td>40-49</td>
<td></td>
</tr>
</tbody>
</table>

**OTHER:**

1. Pastor: they actually see me as someone to whom they can turn with spiritual questions and as someone who teaches them God's Word and studies it with them.
2. I am not anywhere near their parent, but there is also an understanding that I am not a peer either. This has left me pigeonholed into the Mentor category, yet I find aspects of all three occurring during the span of my ministry context.
3. Peer/Mentor combo

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age Range</th>
<th>No. Mentors</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-29</td>
<td></td>
</tr>
<tr>
<td>30-39</td>
<td></td>
</tr>
<tr>
<td>40-49</td>
<td></td>
</tr>
</tbody>
</table>

**OTHER:**

1. More like the Uncle. I mentor them. They come to me with problems and dreams, but they still listen to me when I correct them.
2. Parent Mentor - I'm not as "mean" as their parent, but I'm not quite like an older sibling either. It's a mixture of both.
3. Pastor - I teach them and equip them to know and handle their issues in life with Scripture.
4. probably a blend of mentor & parent
5. Mentor but I'm old enough to be their parent. They don't think of me as their parent though.
6. Coach-helping teen to discover what God has placed in them and the let it out
7. Mentor Pastor
8. parent/mentor
9. Mentor/Friend
10. Pastor
11. Mentor/Parent. At times with some of my graduate maybe even their Peer since I want my youth to graduate and view me as a brother in Christ and not some perfect pontiff.

50-59
And
60-69
Is Listed On The Next Page
19. I feel that the manner in which I relate to teens at this phase of my ministry is as a: (Continued from previous page)

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th></th>
<th>50-59</th>
<th>60-69</th>
</tr>
</thead>
<tbody>
<tr>
<td>relate to</td>
<td>no</td>
<td>no</td>
</tr>
<tr>
<td>teens</td>
<td>pastors</td>
<td>pastors</td>
</tr>
<tr>
<td>peer</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>mentor</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>parent</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>other</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>5</td>
</tr>
</tbody>
</table>

**OTHER:**

1. Grandparent in age but in practice trusted friend
2. A split mix between mentor (60%) and parent (40%)
3. I am a positive adult role model in their life
4. Spiritual father and friend
5. Not crazy about the mentor definition.
6. More like a Pastor
7. I am older than their parents.
8. Spiritual teacher who has walked the path before them and can show them areas to watch out for and why

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th></th>
<th>50-59</th>
<th>60-69</th>
</tr>
</thead>
<tbody>
<tr>
<td>relate to</td>
<td>no</td>
<td>no</td>
</tr>
<tr>
<td>teens</td>
<td>pastors</td>
<td>pastors</td>
</tr>
<tr>
<td>peer</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>mentor</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>parent</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>other</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>5</td>
</tr>
</tbody>
</table>

**OTHER:**

1. Mentor/Parent/Minister combination. I am old enough to be their grandfather, but still have a good rapport with them, because they can see I care for them.
2. A grandparent mentor.
20. When asked to take on more responsibility in ministry, I feel:

<table>
<thead>
<tr>
<th>DATA SUMMARY: Youth Pastors Age 20-29</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-29</td>
</tr>
<tr>
<td>responsibility</td>
</tr>
<tr>
<td>0, no. pastors</td>
</tr>
<tr>
<td>hard to say</td>
</tr>
<tr>
<td>easy to say</td>
</tr>
<tr>
<td>must say yes</td>
</tr>
<tr>
<td>will say yes</td>
</tr>
<tr>
<td>will say no</td>
</tr>
<tr>
<td>Other</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DATA SUMMARY: Youth Pastors Age 30-39</th>
</tr>
</thead>
<tbody>
<tr>
<td>30-39</td>
</tr>
<tr>
<td>responsibility</td>
</tr>
<tr>
<td>0, no. pastors</td>
</tr>
<tr>
<td>hard to say</td>
</tr>
<tr>
<td>easy to say</td>
</tr>
<tr>
<td>must say yes</td>
</tr>
<tr>
<td>will say yes</td>
</tr>
<tr>
<td>will say no</td>
</tr>
<tr>
<td>Other</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

| Other (29-30): | 1. I weigh affect on ministry with affect on my family to see if it is "worth it," and if it is just exciting to me, or if it really is what God wants  
2. I would put myself in a combination of 2 and 5, with the notion that I will find someone to lead and help so that the ministry will not be effected. |

| Other (30-39): | 1. At PHBC the pastor left so I had no choice but to take on the extra stuff.  
2. Mixture of hard to say no, but I am doing better at protecting my family time these days.  
3. hardly asked to take on more responsibility  
4. I try to find ways to say yes wherever possible. I'll accept even if it poses a "challenge" for my family but not if its effect will certainly be negative.  
5. I find it useful to delegate things I may be asked to do if I can't get it done personally. Also, it's easier to say no if I can suggest someone else who I genuinely feel can accomplish the task, not just to pass the buck on to someone else.  
6. I will weigh it out Biblically and respond appropriately.  
7. I can say no, but I weigh the positives and negatives to ministry and family  
8. I must pray first, consider my family, then make a decision based on how the Spirit leads.  
9. complex question that I weigh with my family, ministry, and personal goals |

<table>
<thead>
<tr>
<th>DATA SUMMARY: Youth Pastors Age 40-49</th>
</tr>
</thead>
<tbody>
<tr>
<td>40-49</td>
</tr>
<tr>
<td>responsibility</td>
</tr>
<tr>
<td>0, no. pastors</td>
</tr>
<tr>
<td>hard to say</td>
</tr>
<tr>
<td>easy to say</td>
</tr>
<tr>
<td>must say yes</td>
</tr>
<tr>
<td>will say yes</td>
</tr>
<tr>
<td>will say no</td>
</tr>
<tr>
<td>Other</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

50-59 And 60-69 Is Listed On The Next Page
20. When asked to take on more responsibility in ministry, I feel
(Continued from Previous Page):

**DATA SUMMARY: 50-59**

<table>
<thead>
<tr>
<th>Responsibility</th>
<th>No. Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>hard to say no</td>
<td>6</td>
</tr>
<tr>
<td>easy to say yes</td>
<td>2</td>
</tr>
<tr>
<td>must say yes</td>
<td>0</td>
</tr>
<tr>
<td>will say no</td>
<td>4</td>
</tr>
<tr>
<td>other</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>

**OTHER:**
1. varies on the request
2. I'll do it if I can and if it doesn't take away from family and youth
3. Need a more specific example to respond accurately.
4. open and free to say yes or no, do I have time, is it an area I can make a difference in
5. I will say no if it affects my family in a negative way, no matter what effect it has on the ministry or my job.
6. I will say yes as long as it helps my ministry, even if it may hurt my family
7. easy to say yes

**DATA SUMMARY: 60-69**

<table>
<thead>
<tr>
<th>Responsibility</th>
<th>No. Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>hard to say no</td>
<td>2</td>
</tr>
<tr>
<td>easy to say no</td>
<td>1</td>
</tr>
<tr>
<td>must say yes</td>
<td>0</td>
</tr>
<tr>
<td>will say no</td>
<td>0</td>
</tr>
<tr>
<td>will say yes</td>
<td>0</td>
</tr>
<tr>
<td>other</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>5</td>
</tr>
</tbody>
</table>

**OTHER:**
1. I will assess the impact on all areas of life and ministry before deciding yes or no.
2. I will say no if it affects my family in a negative way, no matter what effect it has on the ministry or my job.
21. What area(s) has(have) been most frustrating to you as a youth minister?

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>No. of Pastors</th>
<th>Staff relations</th>
<th>Youth Apathy</th>
<th>Church Stagnation</th>
<th>Personal Success</th>
<th>Family Strain</th>
<th>Parent Pains</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>1</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>20</td>
</tr>
</tbody>
</table>

**OTHER (20-29):**

1. Church stagnation, Parent pains, Volunteers
2. Youth apathy, Family strain, Parent pains
3. Staff relations, Youth apathy, Church stagnation
4. Staff relations, Youth apathy, Church stagnation
5. Staff relations, Parent pains
6. Church stagnation, Parent pains
7. Staff relations, Church stagnation
8. Youth apathy, Church stagnation
9. Youth apathy, Church stagnation, Parent pains
10. Youth apathy, Church stagnation, Parent pains, Girl Drama
11. Youth apathy, Parent pains
12. Youth apathy, Parent pains
13. Staff relations, Family strain
14. Youth apathy, Church stagnation, Personal success, Sports and School getting in the way
15. Youth apathy, Church stagnation
16. Church stagnation, Parent pains
17. Youth apathy, Church stagnation, Parent pains
18. Youth apathy, Church stagnation
19. Youth apathy, Church stagnation, Family strain, Congregation Apathy
20. Transitioning to my current role after working for the previous youth minister.
21. What area(s) has(have) been most frustrating to you as a youth minister (Continued)?

DATA SUMMARY:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>frustrations?</td>
<td>no. pastors</td>
</tr>
<tr>
<td>staff relations</td>
<td>4</td>
</tr>
<tr>
<td>youth apathy</td>
<td>4</td>
</tr>
<tr>
<td>church stagnation</td>
<td>8</td>
</tr>
<tr>
<td>personal success</td>
<td>3</td>
</tr>
<tr>
<td>family strain</td>
<td>2</td>
</tr>
<tr>
<td>parent pains</td>
<td>4</td>
</tr>
<tr>
<td>other</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>69</td>
</tr>
</tbody>
</table>

OTHER:
1. Staff relations, Youth apathy, Church stagnation, Parent pains, lack of pastor support
2. Staff relations, Family strain
3. Staff relations, Church stagnation, Personal success, Family strain
4. Youth apathy, Family strain
5. Youth apathy, Church stagnation
6. Staff relations, Youth apathy, Church stagnation
7. Youth apathy, Personal success
8. Youth apathy, Parent pains, Parent apathy
9. Church stagnation, Family strain
10. Youth apathy, Church stagnation, Family strain, Parent pains, lack of support from Sr. Pastor
11. Youth apathy, Church stagnation
12. Staff relations, Youth apathy, Church stagnation, Family strain
13. Staff relations, Youth apathy, Family strain
14. Youth apathy, Family strain
15. Staff relations, Personal success, Parent pains
16. Youth apathy, Church stagnation, Parent pains
17. Youth apathy, Church stagnation
18. Staff relations, Church stagnation
19. Youth apathy, Church stagnation, Parent pains
20. Staff relations, Church stagnation
21. Youth apathy, Church stagnation, Parent pains
22. Staff relations, Youth apathy, Church stagnation, Personal success, Family strain
23. Youth apathy, Family strain, Parent pains
24. Youth apathy, Family strain, Parent pains
25. Staff relations, Youth apathy, Church stagnation, Family strain
26. Church stagnation, Parent pains
27. Staff relations, Youth apathy
28. Church stagnation, Parent pains, Communication
29. Staff relations, Youth apathy, Church stagnation, Family strain
30. Church stagnation, Parent pains
31. Church stagnation, Poor pay for student pastors
32. Staff relations, Youth apathy, Church stagnation, Family strain
33. Youth apathy, Personal success, Parent pains
34. Youth apathy, Church stagnation
35. Church stagnation, Family strain
36. Staff relations, Youth apathy, Church stagnation
37. I spend more time administrating fund raisers and events then direct mentoring
38. Church stagnation, Family strain
39. Youth apathy, Family strain, The Church in general not teaching the gospel
40. Youth apathy, Church stagnation, Personal success
41. Staff relations, Youth apathy, Church stagnation, Personal success, Family strain, Parent pains
42. Youth apathy, Parent pains
43. Getting people more involved
44. Youth apathy, Family strain, Parent pains
21. What area(s) has(have) been most frustrating to you as a youth minister (Continued)?

OTHER:

1. Lack of total commitment by my youth team. While I have good team overall, most only want to do fun stuff and not help me when I need it most. Not all the time, but it happens occasionally.
2. Youth apathy, Church stagnation, Parent pains
3. Dealing with church traditions being more important than leading people to Jesus
4. Youth apathy, Parent pains
5. Staff relations, Youth apathy, Church stagnation
6. Youth apathy, Church stagnation
7. Church stagnation, Personal success
8. Staff relations, Church stagnation
9. Staff relations, Youth apathy, Church stagnation
10. Youth apathy, Church stagnation
11. Staff relations, Church stagnation, Family strain
12. Staff relations, Church stagnation, Parent pains
13. Youth apathy, Church stagnation
14. Youth apathy, Church stagnation, Parent pains
15. Youth apathy, being bi-vocational
16. Family strain, Leadership Development and Retention
17. Staff relations, Church stagnation, Family strain
18. Staff relations, Church stagnation, Family strain
19. Staff relations, Church stagnation
20. Hard not to say all of the above. I would say the idea that youth ministry is all up to me with little help from church members, only criticism.
21. Staff relations, Church stagnation, Family strain
22. Staff relations, Parent pains
23. Youth apathy, Church stagnation
21. What area(s) has(have) been most frustrating to you as a youth minister (Continued)?

<table>
<thead>
<tr>
<th>DATA SUMMARY:</th>
<th>50-59</th>
</tr>
</thead>
<tbody>
<tr>
<td>frustrations?</td>
<td>no.</td>
</tr>
<tr>
<td>staff relations</td>
<td>2</td>
</tr>
<tr>
<td>youth apathy</td>
<td>2</td>
</tr>
<tr>
<td>church stagnation</td>
<td>1</td>
</tr>
<tr>
<td>personal success</td>
<td>0</td>
</tr>
<tr>
<td>family strain</td>
<td>0</td>
</tr>
<tr>
<td>parent pains</td>
<td>2</td>
</tr>
<tr>
<td>other</td>
<td>13</td>
</tr>
<tr>
<td>total</td>
<td>20</td>
</tr>
</tbody>
</table>

**OTHER:**

1. deacon who controlled the church
2. Busyness of life in society today.
3. None
4. Youth apathy, Travel sports
5. Youth apathy, Church stagnation, Parent pains
6. Staff relations, Church stagnation
7. Church stagnation, high turnover of pastors and administrators, overly controlling members

<table>
<thead>
<tr>
<th>DATA SUMMARY:</th>
<th>60-69</th>
</tr>
</thead>
<tbody>
<tr>
<td>frustrations?</td>
<td>no.</td>
</tr>
<tr>
<td>staff relations</td>
<td>0</td>
</tr>
<tr>
<td>youth apathy</td>
<td>0</td>
</tr>
<tr>
<td>church stagnation</td>
<td>1</td>
</tr>
<tr>
<td>personal success</td>
<td>0</td>
</tr>
<tr>
<td>family strain</td>
<td>0</td>
</tr>
<tr>
<td>parent pains</td>
<td>0</td>
</tr>
<tr>
<td>other</td>
<td>4</td>
</tr>
<tr>
<td>total</td>
<td>5</td>
</tr>
</tbody>
</table>

**OTHER:**

1. When a youth rejects Christ
2. Staff relations, Youth apathy, Church stagnation, The church family not understanding the role youth ministry serves
3. Youth apathy, Church stagnation, Parent pains
4. Family strain, Parent pains
22. I feel that when the majority of the church looks at me, they see:

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>No. of Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-29</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>30-39</td>
<td>59</td>
</tr>
</tbody>
</table>

**OTHER:**

1. A college grad who needs a job for the summer.
2. The youth pastor, The person who hangs out with teens
3. The youth pastor, The person who hangs out with teens
4. A pastor in our church, The youth pastor, The person who hangs out with teens
5. The youth pastor, Youth Director
6. The youth pastor, A gopher for whatever anyone needs
7. The youth pastor, The person who hangs out with teens
8. A pastor in our church, The youth pastor
9. The youth pastor, The person who hangs out with teens, A gopher for whatever anyone needs
10. The person who hangs out with teens
11. The youth pastor, The person who hangs out with teens
12. A pastor in our church, The youth pastor
13. The youth pastor, A gopher for whatever anyone needs
14. The youth pastor, The person who hangs out with teens
15. The youth pastor, The person who hangs out with teens, A gopher for whatever anyone needs
16. A pastor in our church, The youth pastor
17. A pastor in our church, The youth pastor
18. A pastor in our church, Sometimes, especially in dry seasons, when I look in the mirror I see the gopher/babysitter.
19. The youth pastor, A gopher for whatever anyone needs
22. I feel that when the majority of the church looks at me, they see

(Continued):

<table>
<thead>
<tr>
<th>DATA SUMMARY:</th>
<th>Youth Pastors Age 40-49</th>
</tr>
</thead>
<tbody>
<tr>
<td>40-49</td>
<td></td>
</tr>
<tr>
<td>The church</td>
<td>pastor 16</td>
</tr>
<tr>
<td>sees</td>
<td></td>
</tr>
<tr>
<td>No. of</td>
<td>14</td>
</tr>
<tr>
<td>pastors</td>
<td></td>
</tr>
<tr>
<td>pastor</td>
<td></td>
</tr>
<tr>
<td>youth</td>
<td>16</td>
</tr>
<tr>
<td>hangs out</td>
<td></td>
</tr>
<tr>
<td>babysitter</td>
<td>1</td>
</tr>
<tr>
<td>gopher</td>
<td>6</td>
</tr>
<tr>
<td>Other</td>
<td>38</td>
</tr>
</tbody>
</table>

OTHER:

1. The youth pastor. A gopher for whatever anyone needs
2. A pastor in our church, The youth pastor
3. The youth pastor. The person who hangs out with teens, A gopher for whatever anyone needs
4. A pastor in our church, A gopher for whatever anyone needs
5. a pastor, but my experience is different, I served as the interim pastor during a transition between our last senior pastor and the one we have now
6. The youth pastor. The person who hangs out with teens

<table>
<thead>
<tr>
<th>DATA SUMMARY:</th>
<th>Youth Pastors Age 50-59</th>
</tr>
</thead>
<tbody>
<tr>
<td>50-59</td>
<td></td>
</tr>
<tr>
<td>The church</td>
<td>pastor 7</td>
</tr>
<tr>
<td>sees</td>
<td></td>
</tr>
<tr>
<td>No. of</td>
<td>8</td>
</tr>
<tr>
<td>pastors</td>
<td></td>
</tr>
<tr>
<td>pastor</td>
<td></td>
</tr>
<tr>
<td>youth</td>
<td>8</td>
</tr>
<tr>
<td>hangs out</td>
<td></td>
</tr>
<tr>
<td>babysitter</td>
<td>1</td>
</tr>
<tr>
<td>gopher</td>
<td>4</td>
</tr>
<tr>
<td>Other</td>
<td>20</td>
</tr>
</tbody>
</table>

OTHER:

1. Regional Leader/Mentor
2. One of the people who works with the youth.
3. A pastor in our church, The youth pastor
4. A leader among others

<table>
<thead>
<tr>
<th>DATA SUMMARY:</th>
<th>Youth Pastors Age 60-69</th>
</tr>
</thead>
<tbody>
<tr>
<td>60-69</td>
<td></td>
</tr>
<tr>
<td>The church</td>
<td>pastor 3</td>
</tr>
<tr>
<td>sees</td>
<td></td>
</tr>
<tr>
<td>No. of</td>
<td>1</td>
</tr>
<tr>
<td>pastors</td>
<td></td>
</tr>
<tr>
<td>pastor</td>
<td></td>
</tr>
<tr>
<td>youth</td>
<td></td>
</tr>
<tr>
<td>hangs out</td>
<td></td>
</tr>
<tr>
<td>babysitter</td>
<td></td>
</tr>
<tr>
<td>gopher</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
</tr>
</tbody>
</table>

OTHER:

1. The youth pastor, The person who hangs out with teens
23. Where do you see yourself 10 years from now?

<table>
<thead>
<tr>
<th>DATA SUMMARY:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>in 10</td>
<td>20-29</td>
</tr>
<tr>
<td>youth</td>
<td>15</td>
</tr>
<tr>
<td>assoc pastor</td>
<td>2</td>
</tr>
<tr>
<td>senior</td>
<td>1</td>
</tr>
<tr>
<td>missionary</td>
<td>1</td>
</tr>
<tr>
<td>youth</td>
<td>0</td>
</tr>
<tr>
<td>convention</td>
<td>0</td>
</tr>
<tr>
<td>college</td>
<td>0</td>
</tr>
<tr>
<td>youth</td>
<td>0</td>
</tr>
<tr>
<td>out of</td>
<td>0</td>
</tr>
<tr>
<td>retired</td>
<td>0</td>
</tr>
<tr>
<td>other</td>
<td>7</td>
</tr>
<tr>
<td>total</td>
<td>26</td>
</tr>
</tbody>
</table>

**OTHER:**

1. still in youth ministry, but doing some youth convention speaking
2. Associate pastor at a church in an area other than youth
3. I seriously have no idea.
4. Either 1 or 3
5. Senior pastor of a church, or solo pastor
6. Children's Ministry Director
7. Don't really have a clear idea.
23. Where do you see yourself 10 years from now (Continued)?

<table>
<thead>
<tr>
<th>DATA SUMMARY:</th>
</tr>
</thead>
<tbody>
<tr>
<td>in 10 years?</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>assoc pastor</td>
</tr>
<tr>
<td>senior</td>
</tr>
<tr>
<td>missionary</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>convention</td>
</tr>
<tr>
<td>college</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>out of</td>
</tr>
<tr>
<td>retired</td>
</tr>
<tr>
<td>other</td>
</tr>
</tbody>
</table>

**OTHER:**

1. On Sabbatical
2. Pastor - For the last few months, it has seemed like God is beginning to open my heart to becoming a Senior Pastor even though I thought I would do youth ministry forever.
3. Still in Ministry but a few of these options could take place.
4. Overseeing Vision casting for Family Ministry
5. Administering youth ministry or church business administrator
6. Worship Pastor/Youth Minister
7. Church Planter
8. An Elder of some sort. This may be as a Sr. Pastor or at an Associate level.
9. Who knows
10. working at a camp in some capacity.
11. Either still in youth ministry or a senior pastor
12. Wherever God wants me
13. I will likely not be in youth ministry. I may be a professor. I'm considering work in the private sector. I hope to be a non-paid pastor as part of an elder team. Youth ministry has refined my understanding of pastoral ministry and the utter-necessity of a team approach to ministry with, whenever possible, a plurality of pastors.
14. hopefully continuing to be the Lead Sound Technician (my second ministry here at church)
15. Church planter
16. Music Ministry
17. Ministry
18. youth ministry
23. Where do you see yourself 10 years from now (Continued)?

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>40-49</th>
</tr>
</thead>
<tbody>
<tr>
<td>In 10 years?</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>assoc pastor</td>
</tr>
<tr>
<td>senior</td>
</tr>
<tr>
<td>missionary</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>convention</td>
</tr>
<tr>
<td>college</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>out of</td>
</tr>
<tr>
<td>retired</td>
</tr>
<tr>
<td>other</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

**OTHER:**

1. Not sure. Debating between pastor or as a school teacher (that’s what my college degree is in).
2. Family minister
3. No clue
4. Senior pastor of a church, or solo pastor
5. Senior pastor of a church, or solo pastor
6. Advisor/Mentor to younger youth minister
7. No prerequisite. Wherever God places me
8. College minister who has ties to the youth ministry
9. Not sure
10. Not sure
11. Pastor of Church Missions

**DATA SUMMARY:**

<table>
<thead>
<tr>
<th>50-59</th>
</tr>
</thead>
<tbody>
<tr>
<td>In 10 years?</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>assoc pastor</td>
</tr>
<tr>
<td>senior</td>
</tr>
<tr>
<td>missionary</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>convention</td>
</tr>
<tr>
<td>college</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>out of</td>
</tr>
<tr>
<td>retired</td>
</tr>
<tr>
<td>other</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

**OTHER:**

1. Some aspect of youth ministry
2. Associate Pastor mentoring our Youth Ministers.
3. I’ll be retired but still in youth ministry
5. Urban missions, emphasis on children and youth or at something missional in the USA
6. Serving God’s kingdom within the local church
7. Don’t really know. I am 59 years old.
23. Where do you see yourself 10 years from now (Continued)?

<table>
<thead>
<tr>
<th>DATA SUMMARY:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age 60-69</td>
</tr>
<tr>
<td>in 10 years?</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>assoc pastor</td>
</tr>
<tr>
<td>senior</td>
</tr>
<tr>
<td>missionary</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>convention</td>
</tr>
<tr>
<td>college professor</td>
</tr>
<tr>
<td>youth</td>
</tr>
<tr>
<td>out of</td>
</tr>
<tr>
<td>retired</td>
</tr>
<tr>
<td>other</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>OTHER:</td>
</tr>
<tr>
<td>1</td>
</tr>
</tbody>
</table>

**Youth Pastors Age 60-69**

- youth ministry
- assoc pastor
- senior pastor
- missionary
- youth evangelist
- convention speaker
- college professor
- youth specialist
- out of ministry
- retired
- other

60% retired
20% youth ministry
20% other
24. When it comes to taking risk in the youth ministry, which statement best describes you.

**DATA SUMMARY: 20-29**

- Taking Risk: 26
- If no one gets hurt: 2
- Some risks: 8
- Play it safe: 16
- Other: 0
- 20-29

**DATA SUMMARY: 30-39**

- Taking Risk: 60
- No pastors: 78%
- If no one gets hurt: 2
- Risks: 12
- Some: 54
- Play it safe: 0
- Other: 1
- 30-39

**DATA SUMMARY: 40-49**

- Taking Risk: 58
- No pastors: 81%
- If no one gets hurt: 2
- Risks: 14
- Some risks: 47
- Play it safe: 1
- Other: 0
- 40-49

**DATA SUMMARY: 50-59**

- Taking Risk: 25
- No pastors: 80%
- If no one gets hurt: 0
- Risks: 20
- Some risks: 20
- Play it safe: 0
- Other: 0
- 50-59

**DATA SUMMARY: 60-69**

- Taking Risk: 5
- No pastors: 40%
- If no one gets hurt: 0
- Risks: 2
- Some risks: 3
- Play it safe: 0
- Other: 0
- 60-69

**OTHER:**

1. I tend to play by the rules, so no one gets hurt or sued.
25. **What is one question that I didn’t ask that you think I could have asked in this survey?**

20-29 years old

1. Name a few resources that have been most helpful to you in youth ministry: This question would be designed to receive names of materials, etc., but since I am the one creating this question, I do not have many examples. I have had mentors, which are the best resource for me so far.

2. How is your personal relationship with God? What does that look like? What can you do to make it better? I feel as though many youth ministers spend so much time preparing and investing in the youth, that it doesn't leave any time for their personal relationship with God. And the right answer to this is the honest one. If one doesn't have much of a relationship- find ways to pursue it! If I'm being honest, I don't ever want to be the one leading my youth... I want it to be God leading them through me. And that won't happen if I'm not spending time with him!

3. How much quality time do you spend with the youth? (aka -not planned event/activity that you spend time with the youth) Or, how important is it to hang out apart from the scheduled routine?

4. Q: What is a primary current need in youth ministry?

   A: More relevance with the culture. Richard Niebuhr in his work "Christ in Culture" discusses this specific issue and how historically it has been handled by Christians in 5 different ways. How does the gospel penetrate the art world? How is Christ in the cinema and theater?

5. How much has college preparation for ministry truly been applicable to your youth ministry experience?

   - More than adequate (I felt equipped.)
   - Adequate (I felt prepared but have also been surprised by some things.)
   - Less than adequate (I thought I was prepared and then realized things did not go as I was told.)

6. What impact has being in youth ministry had on your family? I just had my first child a month ago and so this question is looming very large in my mind right now. Being in youth ministry is demanding on your time and energy more than anything else. I say this with all the love in the world for the church, but the church is always willing to take more of your time and energy yet never seems to tell you take some time for yourself of your family and rest. You have to defend you time, ESPECIALLY your family time, very fiercely.

7. What would help you stay in youth ministry longer?
8. What is your personal mission statement? To know God and make him known, in my community and around the world.

9. As you have gotten older, what is one thing you do less of? Lock-ins… What is one thing you do more of? Staff only events.

10. What is the greatest need you find students have of their youth pastor? Time.

11. What is the size of your student ministry? 40-50 students

12. How important is it to you as the youth pastor to have parents involved in the youth ministry?

30-39 years old

1. How do you deal with "Know It All - I'm Never Ever Wrong Pastors"?

Answer: You don't, so you scheme and plot their church demise. Not really, but I wanted to.

2. Do you feel that you are compensated appropriately for the amount of time and energy you put into your work?

3. Perhaps you could have asked something about working with parents (youth ministry team or parent leadership team).

4. How much more (in percentages) do you make now in your full-time position than you did in your first full-time position? 62% increase in salary over 30 years of ministry

How important is salary package in ministry?

1- Salary is completely irrelevant.

2- Salary matters, but I make it work.

3- I can't feed my family without a salary.

4- Salary is one of the biggest parts of the picture for my family.

The answer is 2. (The answer used to be 1, when I first began.)

10. I'm not sure what the answers would be but maybe a question about interns, volunteers, teams/committees in youth ministry. How many are involved? How much do I involve them?

Most work best with a team, I do, but it would be interesting to know how many youth ministers try to do it alone vs. have a team around them.

11. How do you know when it's time to leave the church you are working at and pursue ministry elsewhere?
The answer I don't have

12. How often have you thought of quitting and why?

13. Maybe a question about compensation. I get paid at the lowest end of those in my field and in my area.

14. Do the majority of your students know they are loved?
   
   A) No
   
   B) I'm pretty sure they do.
   
   C) Why wouldn't they?
   
   D) Yes, I tell them and show them.

   Answer: D

15. What teaching style do you use when teaching students and/or parents? videos, pre-set curriculum, topic messages, lots of fun & games, topical messages from the scriptures, or mainly expository message w/ application.

   I seek to teach the Word of God with clarity and passion, seeking to walk through the biblical passages in context - while applying it to their daily lives.

16. How many hours a week on average do you work?

17. Are you the first generation of ministers in your family? No, my husband and I are both PK's. I am a 2nd generation and he is a 3rd. That makes it easier to not put our family in jeopardy because we have seen how the church can harm family systems and how to perfect ours.

18. Why do you feel that youth ministry is vital to the church? Because it is one of the primary means of reaching the lost. Teenagers are open and willing to investigate faith issues and make decisions about what they believe. The harvest is plentiful, but the workers are few.

19. Did you accept a youth minister role in order to "Work your way up," into some other ministerial role? No, I believe I was given a distinct call to Shepherd Youth aged students, disciple them and teach them the word of God.

20. How has your ministry changed as your family has grown?

   I have less time to go and hang out with students than I did when I was first married. Which is a critical part of youth ministry?

21. What was your worst idea so far in student ministry?
Giving into the idea that games and activities need to carry some inherent shock factor to be effective. You don't need gross games to reach students; they really just want someone that cares enough to know their name and would throw around a Frisbee while talking about school struggles.

22. Where does ministry fit as a priority in your life (i.e. what comes first, second, etc. in your life and why)? How are you serving your neighborhood even as a youth minister? Do you know your neighbors?

23. Is youth ministry still a valid place to invest money as a church statistically speaking (With between 50-80% leaving the church by the age of 20), or would it be better to invest in someone that trains families to disciple their children?

24. Did you really feel called by God to serve in Youth Ministry? This is where most people struggle. Your answer should not just be yes or no. I myself was called into ministry to serve God, where he put me was his choice. 2nd question: Are you passionate about youth ministry? some pastors are not passionate and are just filling a void.

25. Do you feel overwhelmed with work load? Yes

26. You asked about time spent with students by the day, this should be asked by the week, which is how I answered the question.

Thank you for your commitment to better youth ministry. I long that the church would be healthier.

I think the best question you asked is how the church views my position. Those who see it as 'youth pastor' will, as your thesis is directing, have their priorities and preferences change as they get older. They simply cannot keep up with the pace it requires (See Steve Wright ReThink or ApParent Privilege). However, those who see it as 'another pastor in the church' will NOT have as much change in their priorities and preferences as it relates to youth ministry, b/c those pastors have a different role than a typical youth pastor. The ones who are seen as fellow pastors likely have a philosophy of ministry that implements parents as the primary disciplers of their children and not a youth pastor.

27. What are you doing personally to be discipled? I have mentors in my life I lean on for accountability.

28. What is your definition of a successful youth ministry?

One that makes disciples who are anchored in the gospel, have solid relationships, and are living on mission for Jesus Christ.

29. What is a weakness in youth ministry that causes burnout in youth ministry?
Answer: Becoming numbers driven instead of trusting God to give the increase. Entertainment and hoopla instead of working along side parents who are the primary disciplers of their kids to assist them in that process.

30. You did great!


32. Is your student ministry a total family effort? (i.e. how involved is your spouse in the ministry)

My answer would be that she is...but I think it is more out of a love for me than for the youth.

32. Do you love what you do? Why do you love what you do?

- Student ministry is not always as fun as it looks. You better learn to love being a blessing to students who may never say thank you.

33. Is your church growing, steady, or declining over the past 3 years?

(I chose 3 years because that is how long I have been here, there could be a different number there, but should be somewhat long term.)

My church has declined a couple hundred over the past 3 years.

The state of a church could affect a youth pastor's perspective.

34. What things are most hindering youth in their relationship with God?

1. Sports.
2. Parents that want their kids to be good, but don't want theme sold out for God.

35. Do you serve in other roles in the church? I am also the associate pastor of discipleship

36. Do you feel that youth ministry is a position that you "grow" out of?

I think that youth ministry is what you make it in Jesus, & no matter what the age, God can use you & those around you, no matter how old you are. Successful youth ministry does not equal success in every other ministry.

37. Q. What's the biggest challenge in youth ministry?

A. Staying faithful and hopeful that God is working (this also happens to be the most rewarding... :))

38. How often do you clearly explain the gospel or teach directly from scripture?
39. Is it worth it?

40. Do you have good relationships with the other youth pastors in your city?

   Yes, and it has been immeasurably valuable :)

41. How important is networking with other youth pastors or leaders in your area to you? Very! However, I have found that very few pastors or leaders are comfortable building relationships outside their church.

42. If you were to go back would you do it again? Answer... I would do it differently. Working with youth has been one of the most rewarding experiences of my life, but I would strongly advise future ministers to obtain a vocational skill or degree that will allow them to have freedom (financial and emotionally) to minister. Would I work with youth - yes. Would I get a different degree skill set at college - no question, definitely. Would I serve full time vocationally... probably not. Would I serve in a part time or volunteer capacity - yes.

43. Do you still feel called to being a youth pastor.

   Answer: Yes, I am right where God wants me to be.

44. Are you or how are you growing in your relationship in Christ and in your ministry 'skills'?

   Reading, study, blogs, online trainings, conversations with other pastors.

   Where do you get accountability?

   Mostly from pastors and friends outside of the church.

40-49 years old

1. Is youth ministry something you would recommend to others as an ideal career?

   Only if called by God. If you can be happy doing something else - do it! (Some English guy named after a fish said that I think) I think youth ministry is the greatest calling on earth. I'm so glad God asked me to do it.

2. Family life? I'm surprised you didn't mention about the affects of family life. My youngest daughter has finally reached the youth, but for 4 years it was hard. My family of 6 was split 4 one place and 2 the other. It was quite hard!! Make sure whoever goes into ministry realizes that family time can AND will be affected from time to time.

3. How do you grow in your own relationship with Jesus Christ? and how do you let your students see that?
4. How far are you willing to go in this world to stand up for the Word of God. (because we are close to being considered using hate speech if we preach/teach the Bible in its entirety)

5. When your students have come through several years of your student ministry, what should they have learned?

6. You might ask where folks see the future of youth ministry going.

7. Any question about the call to ministry.

8. You could have asked whether or not you saw yourself as a life time youth pastor when you started doing it, or was it more a stepping stone to a senior pastor position. I really think there are 3 types of youth pastors, the ones who are "lifers", the ones who are using the position as a stepping stone, and the ones who plan on being lifers but God changes their plans. I would've said I was a lifer, but through time, God has changed my heart to want to be the senior pastor.

9. What is the biggest challenge in Youth Ministry?

Answer: Taking the Youth who did not "grow up in church" (who come as friends of those who did) and leading them to a personal relationship with Christ, and helping them mature in Him.

10. What are two key things you do to consistently take care of yourself (physically, emotionally, spiritually)... to avoid burnout?

11. How much time do you spend alone with God

12. What is the most effective way to grow teen spiritually?

Small Groups. Sunday School, Wed, or Sun. Night Bible studies, Discipleship Classes

This answer will vary but it would be good to see what the majority says.

13. How has the role of the youth ministry in the church as a whole changed since you started in youth ministry?

I think at first my job was to just babysit youth and keep them away from the church and now it is to help them transition into being a vital part of the church as a whole.

14. How much volunteer youth work have you done/ How long have you volunteered in youth ministry?

15. What is the size of your youth group?

16. What is your context of ministry?
I am in the Mountain West...a very rugged independent mindset.

17. Do you have your own children in your youth ministry? If so, how is that?

Yes, I have 2 of my daughters in my youth group and it is nice to share that part of their life with them and for them to see me in ministry. My one concern is the fact that they possibly could feel like they do not have a youth minister to confide in with things they aren't ready to talk to their parents about. That is one reason I am working on having more volunteers to work with the students so that as my group grows larger, they will see more volunteers in a ministerial role and not just me.

18. What is/was the biggest difficulty to overcome in youth ministry?

19. At what point does a youth minister and/or the church discuss the possibility of a change in roles to another area of ministry with an aging staff member?

Answer? I think the church should be having this dialogue constantly with staff in terms of effectiveness, burnout, realistic expectations, etc. before the staff member reaches such a level of frustration that the only solution seems to be leaving the ministry.

20. How do you know when it is time to step away from youth ministry?

Although the answer will be different for everyone, it would be good to have some principles to consider when wrestling with this decision.

21. What is the greatest threat to the youth ministry?

Churches cancelling services like Sunday evening and Wednesday services. A lot of churches are trying to justify cancelling services which sends the wrong signals to the youth. This teaches our
youth that church is no longer a priority in life, but only somewhere to go when you don't have anything better to do with your time. It also keeps some youth from being able to attend due to conflicts with jobs. Some youth may only be able to attend an evening service. 90% of the decisions I have witnessed youth making, have happened in evening services. Cancelling those services can place blood on our hands.

50-59 years old

1. What are you doing to multiply yourself?

2. What has been my biggest disappointment in Youth Ministry? Losing teens to death either physical or spiritual.

3. Are you called to youth ministry? yes

4. Good job!! Pretty well covered what I would have asked!

5. What does your spouse have to say about your ministry?

Answer: Mistress, Monster, Balanced, etc.

6. Who ministers to you? Who cares for you and ensures that you have everything you need to be successful as a minister? How has the lack of a care minister affected your ministry?

7. What is your weekly average attendance at youth events?

Sunday morning 15 - 20

Wednesday night 90 – 110

8. just want to say that youth work is a calling, not a ladder. i wish people would stop using it to get into the ministry and take it seriously. i also wish people would stop asking for your education above your heart and experience. With 25 years in and only a 96 hour a-div, I can’t read a single job posting that doesn't say a masters and a few years experience. I have trained guys with masters for decades to do youth work and church work. i have been all over the country doing missions and speaking. i have been a part of 3 mega churches, all doubled in size while there and all went through building programs. I am now completing my education online, but knowledge, experience and ability count for precious little if you don't have the piece of paper form the college and seminary. So, I guess I am saying- get the paperwork, do youth of called, and do it for the long haul.

8. Are you bi-vocational or full time?

Bi-vocational (I left the answer blank on one question, because I have served zero years as full time...well full time pay anyways.)
9. You did not ask any questions about being a bi-vocational youth worker. The answer is it is hard work especially when you have a schedule that is not the same week to week.

10. Why are truly leading (serving) in youth ministry?

Each will have a different answer...mine...I love people and youth are just younger adults ready to open the door to and begin a journey. I just want to help them be equipped with God's best when they leave for that journey. It will more than likely be long, hard, and at times lonely...but God is always with them and I will always be available to listen and assist.

11. What is the answer to "throw away" kids?

12. I apologize but if this was supposed to be for paid staff then my mistake, i have been a volunteer Youth Leader for 20 years, no one flinches when I am called the youth pastor.

How did I stay so long?

I recognize the calling by God and a supportive Church.

13. Why do you feel you have stayed in Youth Ministry for so long?

Because the Lord hasn't told me to do anything else!!

14. yes, it has become harder as society has changed greatly over the years and there are so many distractions out there. Getting young people to church ha become a challenger

60-69 years old

1. How does it work being the youth pastor when your own children are in the youth group?

The answer: It is the greatest thing.

Next Question: How is it when your grandkids are in the youth group?

The answer: I can't wait to find out.

2. What is the importance of youth ministry in the church and how has that changed?

Church growth was a more significant by-product of effective youth ministry, as youth and family were more connected. Though still important, that has shifted to younger children. That is, in order to go after the family, you need to target through a younger children's ministry.

3. Cannot think of one
<table>
<thead>
<tr>
<th>20 to 29 Year Olds</th>
<th>30 to 39 Year Olds</th>
<th>40 to 49 Year Olds</th>
<th>50 to 59 Year Olds</th>
<th>60-69 Year Olds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carefree Spirit</td>
<td>Most productive</td>
<td>Some disillusionment</td>
<td>Moves to safe</td>
<td>Family is raised</td>
</tr>
<tr>
<td></td>
<td>working years</td>
<td>with former dreams</td>
<td>grandfather role</td>
<td>and out of the</td>
</tr>
<tr>
<td></td>
<td>Has children</td>
<td>Feeling of aging</td>
<td>with teens</td>
<td>house</td>
</tr>
<tr>
<td></td>
<td>beginning</td>
<td>out of youth</td>
<td>Has crisis of</td>
<td>Has experience</td>
</tr>
<tr>
<td></td>
<td>to move into</td>
<td>ministry</td>
<td>mortality</td>
<td>and wisdom</td>
</tr>
<tr>
<td></td>
<td>student ministry</td>
<td></td>
<td>Thinking about</td>
<td>Has weathered</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>how ministry will</td>
<td>the storms of</td>
</tr>
<tr>
<td></td>
<td>Becomes more</td>
<td>Evaluation of</td>
<td>end</td>
<td>life and</td>
</tr>
<tr>
<td></td>
<td>practical</td>
<td>success</td>
<td>Reevaluation of</td>
<td>ministry</td>
</tr>
<tr>
<td></td>
<td>in ministry and</td>
<td>effectiveness, a</td>
<td>ministry and needs</td>
<td>of ministry</td>
</tr>
<tr>
<td></td>
<td>less theoretical</td>
<td>search for</td>
<td>for course</td>
<td>and needs for</td>
</tr>
<tr>
<td></td>
<td></td>
<td>meaning in ministry</td>
<td>correction</td>
<td>education</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Less dominated by</td>
<td>Better parent</td>
<td>Has developed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>the need to win</td>
<td>ministry because</td>
<td>discernment</td>
</tr>
<tr>
<td></td>
<td></td>
<td>or be right</td>
<td>of experience</td>
<td>Begins to</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Desires to enjoy</td>
<td>Mellowing and</td>
<td>develop the</td>
</tr>
<tr>
<td></td>
<td></td>
<td>his work</td>
<td>adjusting to life</td>
<td>ministry for</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Self worth</td>
<td>and ministry on</td>
<td>eventual</td>
</tr>
<tr>
<td></td>
<td></td>
<td>accepting of</td>
<td>the downhill</td>
<td>transition</td>
</tr>
<tr>
<td></td>
<td></td>
<td>one's self</td>
<td>slope</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gives up the</td>
<td>Increased</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>tyranny of external</td>
<td>understanding</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>evaluations</td>
<td>of various opinions</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Greater concern for</td>
<td>Developing and</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>other people/mercy</td>
<td>encouraging leaders</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Midlife crisis</td>
<td>Helps others with</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>sets in</td>
<td>conflict resolution</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Some leave</td>
<td>Reevaluates long-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ministry or</td>
<td>term goals</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>serious</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>contemplation</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Develops father</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>figure with</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>students</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Clearer recognition</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>of one's dreams</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>and structure of</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>life</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>High enthusiasm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- minor</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>disappointment</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Expects respect</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Recoveres quickly</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Idealistic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dogmatic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lack of conflict</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>resolution skills</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Autocratic leadership</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>depends on self</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Synopsis of Age Development Characteristics**

As Reviewed and Compiled by the Author
Appendix D

Stages of Ministry Life

Doug Randlett

*These notes were made available to the author after the author interviewed Doug Randlett at Thomas Road Baptist Church in Lynchburg, Virginia*

These stages have been developed out of my personal experience of over 40 years in ministry.

These stages may occur in different order and may reoccur throughout your ministry life.

1. Passion Stage
   a. Statement characterization: “I must do ministry!”
   b. Your calling is clear.
   c. Analogy: newlyweds, honeymoon passion, romance, first love
      i. Emotional, adrenaline
      ii. Only temporary, can’t be sustained long-term
   d. Vision to accomplish great things for God.
   e. Idealism: overestimate what you will do.
   f. Initial “energy burst” and “drive” to get things started in ministry.
   g. Novices experience this stage because “they have to do ministry!”
   h. Veteran ministers may re-enter this stage with a new ministry assignment.

2. Maturing Stage
   a. Statement characterization: “I must learn more!”
   b. Growth takes place here (ministry and personal)
   c. Study the culture trends as they change.
   d. Get back to the “heart of ministry;” get out old notes, update technology, study the internet, etc.
   e. You want to feel like you have your “act together.” (get organized)
   f. A commitment to lifelong training is key to this stage.

3. Family Stage
   a. Statement characterization: “My family IS my ministry”
   b. Family must come first; meet their needs
   c. This stage will last 15+ years: the most critical.
   d. Be sure to have a proper focus on your kids; if not “it’s over”.
   e. Family must have qualitative and quantitative attention from you.
   f. DO not focus on children at the expense of your spouse.
   g. Plan annual “spouse-only” getaways.
   h. Learn to manage life; learn to say “no” and prioritize life and ministry.
   i. This stage can resurface with grand parenting.
4. Endurance Stage
   a. Statement characterization: “Why am I doing this?” “I’m just hanging on.” “Is this where I want to be heading?”
   b. Evaluate your long-term goals.
   c. Toughest stage - not here because of “passion” but because you’re “called.” (make sure)
   d. Time to “retool”, revive, reinvigorate yourself and your ministry – do whatever you must!
   e. Could lead to an adjustment in your calling.
      May minister in a new area
      Or a different role in present ministry
      Or simply a recommitment to what you’ve been doing.
   f. Successful lifelong ministry requires you to navigate this stage and move on.

5. Revitalized Stage
   a. Statement characterization: “I must go on!” “I can go on.” Knowing this is what you should be doing.
   b. Family may be raised – more time available.
   c. You have acquired/appropriated several things:
      i. Wisdom of experience/age.
      ii. Discernment
      iii. Contentment in your calling
      iv. Confidence in your future.
      v. New perspective on life/ministry
   d. You have reinvented/redefined yourself in this stage.
   e. A new energy/passion is present and available.

Isaiah 38:17 – God will teach you in each stage.

“It seems it was good for me to go through all those troubles. Throughout them all you held tight to my lifeline. You never let me tumble over the edge…” (msg)
Appendix E

IRB Approval Letter

Dear Ricky,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Your IRB-approved, stamped consent form is also attached. This form should be copied and used to gain the consent of or provide information to your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please retain this letter for your records. Also, if you are conducting research as part of the requirements for a master’s thesis or doctoral dissertation, this approval letter should be included as an appendix to your completed thesis or dissertation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

Liberty University | Training Champions for Christ since 1971
Appendix F
IRB Approved Consent Form

The Liberty University Institutional Review Board has approved this document for use from 3/22/15 to -- Protocol # 2144.032215

Consent Form
Youth Ministers' Stages of Life Questionnaire

Ricky Harris
Liberty University
Baptist Theological Seminary

You are invited to be in a research study of youth minister’s preferences, desires, and priorities at various ages. You were selected because you currently work with youth in a vocational position in a Southern Baptist church. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This is being conducted by Ricky Harris, D Min. candidate at Liberty University Baptist Theological Seminary.

Background Information:

The purpose of this study is to explore the correlation between developmental life stages and how that affects youth ministers’ approaches to ministry in Southern Baptist churches. The researcher hopes to help youth ministers realize that longevity in youth ministry is achievable and for the youth minister to have a guide for how they may process aging in ministry. Search committees will be able to use this information as they seek to fill this staff position while considering the fit for their congregation. The author hopes to gain a better understanding of various changing values during the aging process and how these changes are realized in a youth minister position.

Procedures:

If you agree to be in this study, I would ask you to do the following things: Complete an online anonymous survey. The survey should take no longer than 30 minutes.
Risks and Benefits of being in the Study:

The risks of participating in this study are minimal (no more than the participant would encounter in everyday life).

Participants will not receive any personal benefits. The researcher is hoping that the findings of this research may serve to enhance the development and knowledge of youth ministers as they age.

Compensation:

Participants will not receive compensation for taking part in this study. The Liberty University Institutional Review Board has approved this document for use from 3/22/15 to -- Protocol # 2144.032215

Confidentiality:

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely in a locked filing cabinet in the researcher’s home and only the researcher will have access to the records. The records will be shredded 3 years after the dissertation is complete.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or to withdraw at any time without affecting that relationship.

Contacts and Questions:

The researcher conducting this study is Ricky Harris. You may ask any question you have now. If you have a question later, you are encouraged to contact him at 540-815-6705 or rlharris@liberty.edu. Mr. Harris’ faculty mentor is Dr. Dan L. Burrell. Dr. Burrell can be contacted at 704-363-4421 or dlburrell@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), you are encouraged to contact the Institutional Review Board, 1971 University Blvd. Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

You may print a copy of this information to keep for your records.
Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in this study. By clicking the link on this webpage you are agreeing with the above statement.
Appendix G

PowerPoint-Aging Process of Student Minister

Slide 1

The Aging Process
and
How That Affects
Judgment and Choices
In Student Ministry

Presented by Ricky L. Harris
In Partial Fulfillment of
DMIN 890-A06

Slide 2

Reasons for a study on the aging of
student ministers

- Help student ministers understand that student ministry can be for a lifetime and not just a stepping stone
- Help student ministers better understand the ageing process and how that is applied in the student ministers life
- Help search committees to have a better understanding of the aging process of student ministers, so as to discover a better fit for that staff position in their church
- The age of the researcher/author
The process of research for the topic on student ministers and the ageing process

• Review of literature
  – Only one book dealt with aging of student minister
  – Only one chapter in book on aging
• Aging in general
• Aging in ministry
• Aging in business
• Aging as studied in the discipline of developmental psychology
• History of Student Ministry

Development of a survey tool

• Twenty-five Questions (Anonymous Survey)
  – Website bought for survey www.youthministrysurvey.org
  – Google Forms used to develop and implement survey
• Southern Baptist Churches surveyed
  – Contacted each Southern Baptist state office (Appendix A)
• Compare and contrast the research to formulate norms in student ministers’ aging process
• Analyze data and compare to written research on topic of aging
• Make application from comparisons with aging of student ministers
  – For student ministers and church search committee
History of Student Ministry
How old or young is modern student ministry

• Early proponents of leading young people to have a Biblical faith include Cotton Mather (1724) and Robert Rakes (1780)
• William Elliot opened a Sunday school in 1785 developed around the Rakes model
• Sunday schools, led by laypersons, were the early form of student ministry
• Adolescence, as we now know it, had not yet developed

Adolescence in the 19th & 20th Centuries

• Prior to the 19th century, puberty began as late as 17 in women; current norm for puberty in women is about 12 years old
• In 1875, The US Supreme Court began to allow tax revenue to be spent on high school education
• By 1930, just a year after the Great Depression started, high school enrollment in America increased to 6.6 million students
• In 1938, the Fair Labor Act was passed which prohibited most employment of minors
Adolescence and the 19th & 20th Century
• Ministries began to form to reach young people
  – The Christian Youth Campaigns of America (1929)
  – The Voice of Christian Youth (1934)
  – Youth for Christ International (1934)
  – Jack Wyrtzen’s radio show, Word of Life Radio Broadcast (1941)
  – Baptist Youth Movement

Denominations also began to develop ministry to adolescence
• SBC hired a Professor of Youth Education in 1949
  – School of Religious Education at Southwestern Baptist Theological Seminary
• The modern student ministry in the church began to take hold in the 1950’s
• By the 1980’s there were around 1000 ministers of youth serving in SBC congregations
Support ministry to modern student ministry developed

• The earliest youth ministry majors appeared in the mid-seventies
• Ministries to help the local church in student ministries sprang up
  – Youth Specialties (1968)
  – Sonlife Ministries (1979)

Misconceptions in student ministries

• You have to be young to work with students
• You cannot mature into a responsible adult and still work with adolescents
• If a student minister was a good minister, he would become a senior pastor
Doug Fields says,

“Longevity in our field is uncommon. This is both unfortunate for the individual who leaves and tragic for the health of the church. The longer you work in Student Ministry, the easier it becomes, and the better you minister to students.”

Barriers to longevity in student ministry

- Not seeing longevity as a need
- Salary of student minister
- Lack of understanding about changing relationships with the teens
- Doubts about being effective as one ages
- Questions about future employment as the student minister ages
Slide 13

Positives to longevity in student ministry

• Relationships become stronger not weaker between the student minister and student
• Teens are looking for a leader not a peer
• An older student minister will become a positive role model and a father figure to teens
• Better parent ministry will occur as the student minister becomes a parent of a teen
• Parents feel their teens are safer with an older student minister
• The longer the student minister stays in student ministry, the more experience, common sense and value he will bring to the ministry

Slide 14

Adult Life Age Development Stages

• You cannot pinpoint stages of adult development on the basis of age alone
• You cannot expect guidelines and markers to apply to all people in all situations
• The developmental characteristics are markers that help people have a better understanding of the aging process
Aspects of 20 somethings

20-25 Year Olds
- Coziness myths
- Not fully (Willing to do)
- Early self-Statement
- Learning to cope with life's constraints
- Questioning for the self-ideal
- Development of a self-ideal and identity:
- Strengthening the identity
- Accepting adult roles
- Change in perception of structure in life
- High/enthusiastic/energetic
- Independence
- Think quickly
- Change
- Lack of conflict resolution skills
- Automatic leadership depends on self

21-23 Year Olds
- Love-processed
- Not looking for another relationship
- Change in expectation of the relationship
- Making sense of the adult world
- Change in perception of structure in life
- High/enthusiastic/energetic
- Independence
- Think quickly
- Change
- Lack of conflict resolution skills
- Automatic leadership depends on self

24-26 Year Olds
- Love-processed
- Not looking for another relationship
- Change in expectation of the relationship
- Making sense of the adult world
- Change in perception of structure in life
- High/enthusiastic/energetic
- Independence
- Think quickly
- Change
- Lack of conflict resolution skills
- Automatic leadership depends on self

20-22 Year Olds
- Some experience with early diagnosis
- Feeling of being cut off from the adult world
- Change in perception of structure in life
- High/enthusiastic/energetic
- Independence
- Think quickly
- Change
- Lack of conflict resolution skills
- Automatic leadership depends on self

23-25 Year Olds
- Some experience with early diagnosis
- Feeling of being cut off from the adult world
- Change in perception of structure in life
- High/enthusiastic/energetic
- Independence
- Think quickly
- Change
- Lack of conflict resolution skills
- Automatic leadership depends on self
20 Somethings

- Entering first staff position as student minister
- Is new and full of energy
- Just graduated from college or seminary
- Sees most things from a black/white scenario
- Very idealistic
- Wants to do great things for God
- Not much experience
- Willing to take risks and push boundaries
- People skills are in the infant state
- Would like the pastor to be more of a mentor than the pastor wants to be

20 Somethings

- Will need more time in managing student ministry than older student minister would
- Discipleship drive is connected to understanding scripture/knowledge and not relational discipleship
- Best age bracket at understanding youth culture
- Relates to teens as a friend/peer/mentor and not as a parent figure
- Willing to take risks
Application for Search Committees-20 Somethings

• Understands youth culture
• Will need supervision
• Will not be as strong in ministry to parents
• If a church has a good amount of broken homes within the student community, the committee may want to consider an older student minister

Aspects of 30 somethings
30 Somethings

- The Turbulent Thirties
- Can begin to act on the world, rather than react to what the world throws at them
- They can begin to add stability to a student ministry
- The student minister will have vision, energy and experience at this stage of life
- Experience begins to soften rough edges of the student minister

30 Somethings

- Moves from theoretical ways of doing student ministry to more practical ways
- Time when “ideal” self and “real” self are most aligned
- Strong emphasis on Bible teaching and discipleship
- At this stage of life, will usually have teenagers of his own in the student ministry
Application for Search Committees-30 Somethings

- Wants a life of integrity and work/family priorities
- Old enough to know how to organize and effectively manage a student ministry but young enough to be familiar with adolescent culture
- A good age to hire a student minister to start a student ministry because of his experience in ministry and yet still young enough to have a high level of energy

Aspects of 40 somethings
40 Somethings

- The Flourishing Forties
- Young enough to have energy, but old enough to have experiences and knowledge
- Processes what he wants to accomplish from his dreams of his twenties to the reality of his ministry and legacy
- Cross-cultural ministry becomes evident for the forty something student minister to work with students
- Midlife and the questioning of one's belief system during this age bracket will include questioning staying in student ministry
- The aging of the body begins to set in at this stage of life

Slide 26

40 Somethings

- At this age the student minister begins to wonder about his effectiveness
- Less need to win or be right – more concerned for the continuity of ministry
- Harder at this age to stay current in youth culture
- Moves from a mentor figure to parent figure to the teens
- Understands how to run a student ministry; reduction of management time requirements
- Discipleship based in relationships, not programs
Application for Search Committees-40 Somethings

- Has the experience to run a good student ministry
- Has developed a practical ministry approach
- Understands the church as an organization
- Role changes from mentor to parent figure
- If a church has a large number of broken homes, that church should consider a 40 something student minister

Aspects of 50 somethings
Slide 29

50 Somethings

- A student minister over 50 can still be very effective in student ministry
- Can handle conflicts, church politics and other pitfalls more appropriately
- Better understanding in communication with older adults
- Student minister can recruit and mentor younger adults to help create a balance of youth and wisdom in student ministry

Slide 30

50 Somethings

- “Crisis in Mobility”
  - He begins to realize he will not live forever
  - He may make course corrections in ministry as he considers past results
- Enters a more grandfatherly role in student ministry
- Desire for relational discipleship and volunteer development
- More inclusive parent ministry than any other age bracket in student ministry
- Can now be a mentor to parents, not just a peer
Application for Search Committees-50 Somethings

• Understand the power of the grandfatherly role in the student ministry
• Have a better parent to student minister relationship – can mentor parents
• Fits well in a family oriented church setting
• Fits well where broken families are prevalent
• Good understanding of conflict resolution
• Has more experience in other pastoral roles
• Takes less risk in student ministry than younger Student Ministers

Aspects of 60 somethings

- Family is raised and are out of the house
- Grandchildren
- Has weathered the storms of life and is flexible
- Wishes to change
- Increased ministry or parachuch activity
- Expanded leadership opportunities
- Permits to develop created for an overall retirement
- Flexible
- Volunteering over the years as lay처럼
60 Somethings

- Has a lifetime of experience to carry them through the last years of ministry
- His children are now adults and he will have more time for students in his ministry

Application for Search Committees-60 Somethings

- Consider this age bracket if the student ministry has been in turmoil or if there has been a high turnover rate in student ministers
- A sixty plus student minister can be used to solidify the ministry and then create a transition from his ministry to the next student ministry (Intentional Intern)
Benefits of this study for student ministers

- Helps student minister know there are people who have been doing student ministry longer than he has
- Gives validity to the concept of “lifer”
- Gives a better understanding of aging in student ministry
- Help student minister to work towards long term goals for ministry

Benefits of this study for search committees

- Will help a church in understand the aging process of student ministers so that they can make a more informed choice when hiring a student minister
- If a church does a better job at hiring the right student minister, it stands to reason, the student minister will stay longer at his current church
- The longer a staff member is at the church, the less expensive that staff member is for the church
Ideas for further study

• Aging differences in men and women in student ministry
• Birth order and the effects on student ministers
• Generational specifics and how that effects the student minister

Closing Remarks

When a church knows who they are, their preferences, needs and desires when looking for a student minister, and can compare those items with a clearer understanding of what takes place in the life of a student minister as he ages, they will have a better understanding of what age bracket they should consider at the top of the resume stack.
Glossary

Lifers: a term used to describe a student pastor who has plans to stay in student ministry for their entire ministry career.

Long Haul: staying in a position for most of your career years

Messiah Complex: a term to describe a student pastor who is the center of attention in the student ministry, a person with a charismatic personality, using that personality to attract teenagers to his student ministry.

SBC: Southern Baptist Convention

Seminary World: the principle of having answers from discussions and teaching with regards to theoretical, and sometimes idealist concepts, such as discussions in seminary classrooms but does not take into considerations all the ramifications within the real world.

Stepping Stone Approach: a term to describe an approach where a person uses student ministry to enter vocational ministry at a church with a desire to move from the position of student minister to a different position, many times as lead pastor.

Student Minister: the term used in this thesis to describe a person involved in student or youth ministry in a vocational way, either full-time or part-time.
BIBLIOGRAPHY

http://web.a.ebscohost.com/ezproxy.liberty.edu/ehost/detail/detail?vid=8&sid=b9d0c62e-4159-45b1-a8c6-834380f1869%40sessionmgr4006&hid=4107&bdata=a=JnNpdGU9ZWhvc3QtbgI2ZSZz Y29wZT1zaXRI#AN=ATLA000835187&db=rhl.


http://web.b.ebscohost.com/ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?sid=4019dbe5-e3da-4105-b8f8-abf2c70de6a6%40sessionmgr104&vid=52&hid=12.


Feldman, Robert S. *Development across the Life Span: mydevelopmentlab pegasus with pearson etext.* [Place of publication not identified]: Prentice Hall. 2010.


